BIBLE READINGS

HOW TO READ THE BIBLE.

J. T. BRISCOE.

[OW TO READ THE BIBLE:

A Series

OF

BIBLE READINGS,

EMBRACING

;he Whole of the Scriptures,

ARRANGED

IN CHRONOLOGICAL ORDER,

WITH THE SPIRITUAL LESSONS.

COMPILED BY

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AN INTRODUCTORY WORD.

The Compiler of these Bible Readings has endeavoured to present the whole of Scripture in chronological order (as far as possible,) so that the relation of one portion to another might be the more fully realised. The Book of Job thus takes its place in the earlier Scripture history, —the prophecies are blended with the histories of the times when the prophets wrote,—the Psalms occur in their probable (and, in some cases, certain) historical connection,—while different accounts of the same event are arranged for reading together.

The work professes to be neither a commentary nor a mere index. It is intended as a humble help to the intelligent and devotional study of Scripture. Hence hints as to the structure of some portions of the Divine Word are ventured, *e.g.*, the *Book of Job* and *Solomon's Song*, that by means of a grasp of the literal, the spiritual may be the more fully apprehended. The surface lessons of the various portions are also gathered up, in order to assist devout meditation,—in connection with which, a Harmony of the Scriptures as a whole attempted.

It will be observed that the portions of Scriptures are not arranged with view to dictate how much shall be read each day. Such a plan is surely too mechanical to be quite satisfactory: persons of leisure ought scarcely to be thus limited, while the constant demand for the study of a portion of specified length ought hardly to be made on busy people, whose time is so little their own. Each may, by the method the following pages suggest, apportion his daily study for himself. And it may not be out of place to remark here, that there are various methods of Scripture study, each having its own peculiar excellence, to all of which this Work is adapted. There is, for example, *the progressive method*, by which the Scriptures are read through in regular order (the chronological being generally the most satisfactory way of reading the Bible progressively.) Then there is the plan, so commonly adopted, of *reading favourite passages*. This is associated generally with *the devotional method*, wherein the surroundings of Scripture are, for the time, made tributary to the effort to grasp the spiritual truth—a method which, it need scarcely be said, should qualify *every* other. Again, there is *the method of epitome*, wherein a larger portion of Scripture is read than can be studied thoroughly at the time (examples of which may be found in the analyses of the Epistles given *herein.)* There is also *the topical plan*, by which a

subject is selected, and the texts thereon are turned up. Each method has its individual claim, but perhaps no one method should be our only one. Different minds will adopt different methods; but all, by the teaching of the Holy Spirit, may be made helpful to our devout reception of the Word; and the object of these Bible Readings is to assist in all. The great end of Scripture study is, to learn what God has said to us—to discover how all the written Word leads up to Jesus Christ, the Incarnate Word. And the letter is the clothing of the spirit.

The Compiler gratefully acknowledges the assistance he has received from the following works:—Dr. Angus' *Bible Handbook*, — *The Offerings*, by Rev. A. Jukes, — Blunt's *Scripture Coincidences*, — Dr. Zöckler's *Ecclesiastes* and *Song of Solomon*,—Canon Farrar's *Life of Christ* and *Life and Work of St. Paul*,—Rev. W. J. Conybeare and Dean Howson's *Life and Epistles of St. Paul*,—Canon Lightfoot's work on *the Epistles*,—Dr. Kitto's *Biblical Cyclopædia*, — *John whom Jesus loved*, by Dr. Culross.

In remembrance of the many aids to Scripture study now at command, the Compiler feels that he owes an apology to the Christian public for the appearance of this little work; for it claims no originality, but aims only to present the Scripture student with a

few of the results of such works as those named above, in a condensed form, available for daily use. But indulgence is asked on the ground that the following arrangement of Scripture—in its original form, as a kind of Index only—was originally prepared *simply for private use.* The favourable verdict of one or two Christian friends who saw it has, however, led to its publication. It is now prayerfully offered to others—especially the young Bible Student,—the Sunday-school Teacher,—the Mission Worker,—and labourers in other departments of the one work of our Lord and Saviour Jesus Christ—to whom the Compiler would dedicate his humble effort.

Peckham,
July 16, 1880.

ERRATA.

ıge 19.—"*Abraham in Philistia,*" instead of 22—24, read 22—34.

20.—"*Nahor's Family,*"—instead of Gen. xii., read Gen. xxii.

21.—"*Genealogies,*"—insert Gen. xxv. 12—18.

24.—"*His descendants*" (Esau's)—instead of xxxiv., read xxxvi.

25.—"*Summary,*"—instead of 1 Chron. i. 1, 2, read 1 Chron. ii. 1, 2.

39.—"*Passover, the observance,*" — instead of xiii. 1, 10, read xiii. 1—10.

48.—"*The Sabbath Year,*"—insert Exod. xxiii. 10—13.

62.—"*Thirty-third Journey*"—instead of xxiii. read xxxiii.

71.—"*Moses receives Message,*" &c.,—insert xxxi. after Deut.

111.—"*The King's sad Pride,*"—instead of 2 Chron. xxi., read 1 Chron. xxi.

187.—"*Our Lord's Early Life,*" *&c.,*—instead of Luke vi. 12, 19, read Luke vi. 12—19.

202.—"*The childlikeness of true religion,*"—insert Matt. xviii. 1—5, 12—14. "*Solemn Warnings,*"—insert Matt. xviii. 6—11; and then *The Lesson on Forgiveness,* and *The Parable of the Two Debtors,* Matt. xviii. 15—35.

203.—"*Conversation with the Disciples—the passion foretold,*"—instead of Mark ix. 30, 32, read Mark ix. 30—32.

207.—"*Jesus sets out for Jerusalem—the joy,*" &c.,—instead of Luke x. 11—24, read Luke x. 21—24.

244.—"*The Church scattered,*" *&c.*—insert Mark xvi. 20.

261.—"*Iconium,*"—instead of Acts xiv. 51, 52; xv. 1—4,—read Acts xiii. 51, 52; xiv. 1—4.

[redacted]

Bible Readings.

NOTE.—The abbreviation *cf.* is used throughout for "compare."

THE WORLD'S EARLY HISTORY.

THE CREATION. Gen. i.; ii. 4—15, 18—25; v. 1—2.

A Divine work.

A Progressive work.

A Perfect work.

The work of our Lord Jesus Christ as the Representative of the Godhead. (Jno. i. 1—5; Col. i. 15—17.)

Cf. The New Creation. (2 Cor. v. 17; iv. 6.)

Cf. Eden with the Heavenly Paradise. (Rev. xxi. 1, 3—5; xxii. 1—5.)

THE FIRST SABBATH. Gen. ii. 1—3.

The Sabbath a figure of *the Gospel Rest*, through faith, and of *the Heavenly Rest*. (*Cf.* Heb. iv. 4—10. Psa. xcv.)

THE FALL OF MAN. Gen. ii. 16, 17; iii.

Necessity for the trial.

Sufficiency of the defence against temptation.

Sin and shame of the Fall.

Cf. the doctrine of original sin. Rom. v. 12—21.

Cf. the Last Adam with the First. 1 Cor. xv. 21, 22, 45—49.

THE FIRST BROTHERS. Gen. iv. 1—15.

Difference in character. (*Cf.* Jude 11.)

Difference in the sacrifices. (*Cf.* Heb. xi. 4.)

Contrast in the Sacrifice of Christ. (*Cf.* Heb. xii. 24.)

THE TWO SEEDS.

The Seed of Cain. Gen. iv. 16—24.

The Seed of the Promise. Gen. iv. 25, 26; v. 3—27.

NOAH.

The sin of the world. Gen. vi. 1—7, 11, 12.
Noah the Just. Gen. v. 28—32; vi. 8—10. (*Cf.* 1 Pet. iii. 18—22.)
The Ark built. Gen. vi. 13—22.
The Flood. Gen. vii.
The Exit from the Ark. Gen. viii. 1—19.
The Covenant with Noah. Gen. viii. 20—22; ix. 1—17. (*Cf.* Isa. liv. 7—10.)

The Sin of Ham. Gen. ix. 18—27.
The Division of Seeds. Gen. x. 1—20, 32.
The Foundation of the Assyrian Empire. Gen. x. 8—11.
The Line of Shem. Gen. x. 21—31; xi. 10—26.

The Death of Noah. Gen. ix. 28, 29.

Cf. The Destruction of the wicked at our Lord's appearing. Matt. xxiv. 36—51; 2 Pet. iii. 1—14.

BABEL. Gen. xi. 1—9.

Cf. The Confusion of Tongues by the sin of man, with *the Gift of Tongues* by the Spirit of God. Acts ii. 1—12, &c.

THE BIOGRAPHY OF JOB.

NOTE.—Dr. Angus, in his *Bible Handbook*, p. 384, remarks: "The age in which Job lived is a question that has created much discussion. The most probable opinion fixes it as earlier than Abraham. The book may be read, therefore, between the 11th and 12th chapters of Genesis, as a supplement to the concise record of the early condition of our race given by Moses."

THE HISTORICAL INTRODUCTION (OR PROLOGUE.) i. ii.

Job's position and godliness—a prince, a priest, a patriarch. i. 1. (*Cf.* Ezekiel xiv. 14, 20.)

Happy scenes of early life. i. 2—5.

Satan's attack and its consequences. i. 6—22.

Satan's second appearance and the result. ii. 1—10.

Advent of Job's three friends. ii. 11—13.

Eliphaz representing a prophet—a narrow religious man.

Bildad—a man of wide experience, a "positive" religionist.

Zophar—a man of prejudice, a respectable Pharisee.

THE FIRST DISCUSSION.

Job's Lament. iii.

Reply of Eliphaz. iv. v.

The righteous cannot be forsaken. iv. 1—7.

God must be just. 8—21.

Yet all have trouble. v. 1—7.

While trouble to the righteous is discipline. v. 8—27.

Job's Second Address. vi. vii.

Only the afflicted can reason concerning affliction. vi. 1—20.

Therefore, the afflicted may well appeal from men of ease. vi. 21—30.

While yet, in deep affliction, God's omniscience is sometimes cause of additional distress. vii.

Reply of Bildad. viii.

The justice of God defended. 1—3.

The justice of God proved from human experience. 8—12.

Hence (to Bildad) affliction is judgment and punishment. 13—19.

And thus an *apparently* just man suffering, is (to Bildad), a hypocrite. 4—7, 13, 20—22.

Bildad's Mistake. Affliction to a godly man is discipline—this he ignores.
(*Cf.* Heb. xii. 5—13; 1 Pet. iv. 12—19.)
Eternity will explain time—this he overlooks.
(*Cf.* 2 Cor. iv. 17, 18; 1 Cor. xiii. 12.)

Job's Third Address. ix., x.

Job objects that God's omnipotence prevents appeal. ix. 1—15.

Thus he is prompted to submission rather than self-defence. ix. 16—32.

He longs for a Mediator, such as is revealed under the Gospel. ix. 33—35. (*Cf. 1 Tim.* ii. 5.)

And in His absence (as Job thinks), he bemoans himself and prays.

Zophar's Reply. xi.

The condemnation of Job by a Pharisee. xi. 1—6, 20.

Who suggests that submission as a transgressor is the only way out of trouble. 7—14.

Prosperity and righteousness (with Zophar), indissoluble. 15—19.

Job's Fourth Address. xii., xiii., xiv.

Outward circumstances no gauge of God's favour. xii. 1—8.

There is no appeal from these because of God's omnipotence. 9—25.

Thus, weary of his friends, Job turns to God. xiii. 1—15.

He professes his trust in God. 16.

He acknowledges his frailty, and seeks mercy. xiii. 17—28; xiv.

THE SECOND DISCUSSION.

Speech of Eliphaz. xv.

He impugns Job's character. 1—13.

He maintains that man, even at his best, is unequal to a controversy with God. 14—19.

He implies that Job is not such; taking his affliction as proof. 20—35.

Job's answer. xvi., xvii.

The help of friends a broken reed. xvi. 1—10.

Man's unmercifulness the more distressing, because God permits it, and thus seems to be an enemy. 11—16.

Yet in his conscience Job knows that trials are not judgments. 17—19.

Thus he betakes himself again to prayer. 20—22.

In which he complains of his extremity. xvii. 1—7.

Yet professes his conviction that it shall be well with the righteous. 8—10.

And welcomes death as his release. xvii. 11—16.

Speech of Bildad. xviii.

Bildad begs the whole question, by

assuming that Job is among the wicked. 1—5.

In consequence, his sketch of the misery of the wicked is inapplicable to Job. 6—21.

Job's answer. xix.

Job refuses the verdict of his friends. 1—4.

Yet complains that his affliction comes from God. 5—24.

While, nevertheless, he cannot but trust in God, and admonish his friends. 21, 22, 25—29.

Speech of Zophar. xx.

His treble mistake—

1. In assuming that the wicked only are the subjects of temporal calamities. 1—22.
2. That these calamities are always judgments. 23—28.
3. That because Job is thus the subject of temporal calamity, therefore he is under God's judgment. 29.

Job's answer. xxi.

Job shows that the wicked frequently prosper in this life, because punishment is deferred. 1—21, 28—33.

Circumstances, therefore, are no gauge of character. 22—26.

Zophar's conclusion consequently unjust. 27, 34.

THE THIRD DISCUSSION.

Eliphaz' address. xxii.

He accepts his friends' verdict. 1—5.

Falsely accuses Job. 6—9.

Supposes that Job's calamities are judgments upon him. 10—20.

Recommends repentance as the remedy. 21—30.

Job's reply. xxiii., xxiv.

Job — notwithstanding all — expresses his confidence in God's mercy. xxiii. 1—7.

Comforting himself with the foreseen merciful issue of his trouble. 8—17.

Contrasting his state with the tem-

porary prosperity of the wicked. xxiv. 1—23.

Who, however, shall be punished at last. 24, 25.

Bildad's address. xxv.

God's greatness and mercy. 1—3.

Man's insignificance and sin. 4.

The folly, therefore, of a dispute with God. 5, 6.

(A true conclusion, falsely applied.)

Job's reply. xxvi.; xxvii. 1—10.

The mystery of God's government. xxvi.

Job's avowal of his sincerity. xxvii. 1—10.

Zophar's address (probably.)

Vanity of the hope of the hypocrite. 11—23.

Job's reply. xxviii.—xxxi.

The heavenly wisdom necessary to an understanding of God's ways. xxviii. 28.

And this is not to be gained by the mere study of nature. 1—27.

Then, recollecting his former happy state, he contrasts it with his present wretched condition. xxix., xxx.

Yet shows that it is not due to indulged sin. xxxi.

Confiding throughout in the justice of God. 35—37.

Elihu's interposition between Job and his friends. xxxii.—xxxvii.

His *introduction.* xxxii.

Elihu *speaks for God.* xxxiii.

God is great, therefore we should be humble.

His ways are inscrutable; therefore we should be reverent.

Our attitude under affliction should be one of submission.

Penitence before God always realises pardon.

Elihu, however, *mistakes the case.*

He judges Job wrongfully. xxxiv. 1—9.

Lays down right principles, 10—34, but—

Makes a false application of them to Job. 35—37.

Elihu *contrasts man's insignificance with God's greatness.* xxxv. 1—8.

His argument for submission and prayer. 9—16.

Elihu *yet mistakes the case.*

Instancing the power of God. xxxvi. 1—5, 22—33.

Representing resistance as the characteristic of a hypocrite. 18—21.

And misjudging Job. 6—17.

Elihu *concludes by appeal to nature,* (xxxvii.) demonstrating—

The power of God.

The wisdom of God.

The justice of God.

The incomprehensibility of God.

The Storm and Whirlwind. xxxviii. 1.

God's address to Job through the rift in the cloud. xxxviii. 2—41; xxxix.; xl. 1, 2.

The creation. xxxviii. 2—11.

The mysteries of nature on earth. xxxviii. 16—18.

The wonders of astronomy, &c. xxxviii. 12—15, 19—38.

The vastness of providence. xxxviii. 39—41; xxxix.

Job's confession. xl. 3—5.

God's reply. xl. 6—24; xli.

Assertion of man's impotence. xl. 6—14.

Illustrations from Behemoth and Leviathan. xl. 15—24; xli.

Compare these with the whirlwind raging. (xxxviii. 1.)

Job's final answer and penitence. xlii. 1—6.

THE EPILOGUE. Job's return to prosperity. xlii. 7—17.

SUMMARY.

The mistakes made.—That "accident" s judgment; that calamity supposes sin.

The truths taught.—That God is incomprehensible, not unjust; that affliction to the godly is remedial, not punitive; that it is appointed in love, not in wrath.

The effect produced.—Job refined: his position reversed. Satan defeated by Job unwittingly. His friends convicted of injustice. Faith and integrity honoured.

ABRAHAM.

ABRAHAM'S GENEALOGY AND MARRIAGE. Gen. xi. 27—32.

ABRAHAM'S CALL AND OBEDIENCE. Gen. xii. 1—9.

The call Divine and the obedience prompt. (*Cf.* Josh. xxiv. 2, 3.)

The promise of blessing the anticipation of the gospel. (*Cf.* Gal. iii. 7—9; 13—16, 28, 29.)

The blessings of which are realised through faith. (*Cf.* Rom. iv.)

Thus the Christian life, like Abraham's, becomes a pilgrimage. (*Cf.* Heb. xi. 8—10.

And the leadings of Providence are consecrated by many an "altar." Gen. xii. 8, 9, &c.

ABRAHAM'S WEAKNESS AND GOD'S MERCY. Gen. xii. 10—20.

The strange land and the new temptation.

Faithlessness of the man of faith.

Overruling mercy. (*Cf.* Gen. xx.)

SEPARATION BETWEEN ABRAHAM AND LOT. Gen. xiii.

The blessing that maketh rich.

Its contrary results: benevolence in Abraham, and selfishness in Lot.

Abraham, the pilgrim, and the repeated blessing.

Lot, the settler in the land of curse.

THE BATTLE OF THE KINGS. Gen. xiv. 1—17.

The chastisement of Lot's selfishness.

The warning to "come out from among them." (*Cf.* 2 Cor. vi. 14—18; Rev. xviii. 5.)

The warning unheeded.

MELCHISEDEC. Gen. xiv. 18—24.

(*Cf.* Psa. cx. 4; Heb. vii. 1—10, 21—25.)

Compare Melchisedec with Christ.

And the perfection of Christ's priesthood with the imperfection of the Levitical.

This the ground of the believer's confidence.

THE COVENANT WITH ABRAHAM. Gen. xv.

The comprehensive promise.

Its reception and appropriation by faith. (*Cf.* Rom. iv.)

The tribulation antecedent to its full accomplishment.

The patient waiting.

ABRAHAM'S MISTAKEN HASTE TO SECURE ITS FULFILMENT. Gen. xvi.

The carnal expedient.

Hagar, the type of the "legal spirit"

that is in bondage. (*Cf.* Gal. iv. 21—31.)

THE COVENANT RENEWED. Gen. xvii.

The names changed. (*Cf.* Gen. xxxii. 27, 28.)

The promise renewed.

The seal of circumcision commanded. (*Cf.* Gal. iv. 4, 5; Luke ii. 25—32; Col. ii. 11.)

The instant obedience to the command.

The law (*Cf.* Gal. v. 3) in contrast with the gospel (*Cf.* Col. ii. 13—23.)

THE ANGEL OF THE COVENANT AND HIS TWO COMPANIONS ENTERTAINED. Gen. xviii.

The extraordinary promise.

Doubt and confidence.

The familiar reverence of prayer.

The intercession of Abraham. (*Cf.* the intercession of Christ. Heb: vii. 25.)

THE CITIES OF THE PLAIN DESTROYED. Gen. xix. 1—35.

The seething iniquity.

The angels' visit.

The sinful delay.
The salvation "so as by fire."
The judgment on the lingerer. (*Cf.* Luke xvii. 28—33.)
Sodom's sins out of Sodom. (*Cf.* Eph. v. 1—21; Gal. vi. 7, 8.)

ABRAHAM IN PHILISTIA. Gen. xx.; xxi. 22—24.
Abraham's second failure. (*Cf.* Gen. xii. 10—20; 1 Cor. x. 11—13.)
The "Father of the faithful" reproved by a Philistine!
Restoration. (*Cf.* Rom. xiv. 4.)
Further sojourn and prosperity.

BIRTH OF ISAAC, ETC. Gen. xxi. 1—8.
Other births in the Abrahamic family. Gen. xix. 36—38.
Isaac, the heir of promise. (*Cf.* Rom. ix. 6—8.)

THE REJECTION OF THE BOND-WOMAN. Gen. xxi. 9—21.
Ishmael's sin. (*Cf.* Gal. iv. 29—31.)
Hagar cast out, but preserved. "Man's extremity God's opportunity."

The covenant with Isaac; the mercy to Ishmael. (*Cf. Ishmael's genealogy*, Gen. xxv. 12—18.)

THE TRIAL OF ABRAHAM'S FAITH. Gen. xxii. 1 –19.

Apparent contradiction of the promise.

Steadfast obedience notwithstanding.

God's purpose inviolable. (*Cf.* Heb. xi. 17—19.)

DEATH AND BURIAL OF SARAH. Gen. xxiii.

"Till death us do part." (*Cf.* 1 Chron. xxix. 15.)

Machpelah, "God's acre." (*Cf.* Gen. xlix. 29—33.)

NAHOR'S FAMILY. Gen. xii. 20—24.

MARRIAGE OF ISAAC. Gen. xxiv.

Marriage and prayer. (*Cf.* Luke i. 5, 6; 2 Cor. vi. 14, 15.)

Overruling Providence.

NOTE.—Bethuel, the father of Rebekah, possibly imbecile; hence the phrase "*mother's* house" (Gen. xxiv. 28); and the association of "brother" and "mother." (*Cf.* xxiv. 53, 55.)

Sorrow and joy. The Hebrew idea of "meditate" is that of depression, such as would lead to prayer. (*Cf.* the death of Sarah (63) with 67.

ABRAHAM'S SECOND MARRIAGE. Gen. xxv. 1—6.

Obscurity of the second family of Abraham.

Object of scripture: not to give a history of the world, but of the chosen seed.

This genealogy introduced for Abraham's sake.

DEATH AND BURIAL OF ABRAHAM. Gen. xxv. 7—10.

GENEALOGIES. 1 Chron. i. 1—33.

ISAAC.

ISAAC'S PROSPERITY AFTER ABRAHAM'S DEATH. Gen. xxv. 11, 19—28.

The covenant fulfilled.

The children given. (*Cf.* Mal. i. 2—5; Rom. ix. 10—16.)

The mistaken favouritism.

ISAAC IN PHILISTIA. Gen. xxvi. 1—33.

The father's weakness reproduced in the son. (*Cf.* Gen. v. 3.)

The blessing of God notwithstanding.

Christian non-resistance anticipated. (*Cf.* Matt. v. 11, 38—48.)

The covenant renewed. (3—5, 24, 25.)

ISAAC'S DEATH AND BURIAL. Gen. xxxv. 27—29. (*Cf.* Gen. xxv. 7, 8; Heb. xi. 13.)

JACOB AND ESAU.

ESAU SELLS HIS BIRTHRIGHT. Gen. xxv. 29—34.

The divine purpose.

The sin of Jacob notwithstanding. (*Cf.* Acts ii. 23.)

Esau's fatal choice. (*Cf.* Heb. xii. 15—17.)

ESAU'S MARRIAGE WITH TWO HITTITE WOMEN. Gen. xxvi. 34, 35.

The proof of character in Esau.

The widening breach.

JACOB FRAUDULENTLY OBTAINS HIS FATHER'S BLESSING. Gen. xxvii. 1—40.

NOTE.—Isaac appears to have lived more than fifty years after this. Hence his anxiety to bless his son may have been occasioned by a dangerous sickness. (*Cf.* Gen. xxxv. 29.)

The sin of all concerned:—

Of *Isaac* in endeavouring to thwart a Divine purpose.
Of *Rebekah* in prompting deceit.
Of *Jacob* in accepting his mother's suggestion.
Of *Esau* in his revengeful spirit.

The *chastisement*—

Of *the parents* in parting from Jacob.
Of *Jacob* in his fugitive condition, and the deceit practised by his own sons. (Gen. xxxvii. 31—35.)
Of *Esau* in his rejection.

JACOB'S FLIGHT FROM ESAU IN CONSEQUENCE. Gen. xxvii. 41—46; xxviii. 1—5, 10—22.

The estrangement between the brother
The blessing of Isaac on Jacob on occa
sion of his leaving home.
The flight—the dream—the probabl
conversion then. (*Cf.* John i. 51.)

ESAU'S CHAGRIN AND FURTHER SI
Gen. xxviii. 6—9.
His descendants. xxxiv; 1 Chron. i. 3
—54.

JACOB'S ARRIVAL AT HIS UNCLE'S HOM
Gen. xxix. 1—14.
Courtesy rewarded. (*Cf.* 1 Pet. iii. 8.)
Hospitality illustrated. (*Cf.* 1 Pet. i
9, 10.)

JACOB'S MARRIAGE. Gen. xxix. 15—3
The sin of deceit.
The evil of polygamy. (*Cf.* Eph.
31, 32.)

JACOB'S FAMILY. Gen. xxix. 31—3
xxx. 1—24.
Leah's children—Reuben, Simeon, Le
Judah, Issachar, Zebulun, Dinah.
Bilhah's—Dan, Naphtali.
Zilpah's—Gad, Asher.

Rachel's—Joseph, Benjamin. (xxxv. 16—20.)

Summary. xxxv. 23—26; 1 Chron. i. 1,2.

JACOB'S WAY TO WEALTH. Gen. xxx. 25—43.

The flaw in Jacob's character. 37—42.

Not the character itself. 27—30; xxxi. 38—41.

Laban's greed the occasion, though not the justification. (*Cf.* Gen. xxxi. 7, 14, 15.)

THE DISAGREEMENT, AND JACOB'S CONSEQUENT RETURN TO CANAAN. Gen. xxxi.

The disagreement.

The departure and pursuit.

Fruits of early training in Rachel's idolatry and deceit.

The Divine intervention on Jacob's behalf.

The covenant.

THE JOURNEY—THE VISION—THE WRESTLING. Gen. xxxii.

Special consolation to prepare for special trial. 1, 2.

The angelic ministry (*cf.* Psa. xxxiv. 7; Matt. iv. 11) and that of the angel of the covenant (*cf.* Hos. xii. 3, 4.)

Jacob's prayer, a model. Here is adoration, confession, supplication, and all on the basis of promise.

The truest prayer—solitary wrestling.

THE MEETING OF JACOB AND ESAU. Gen. xxxiii.

The former overreaching spirit and the present humility. (*Cf.* Gen. xxv. 31—34, and xxxiii. 5—8.)

FAMILY CHANGES AND IRREGULARITIES.

Judah's marriage. Gen. xxxviii. 1—5.

Dinah's inadvertence. xxxiv. 1—4.

Massacre of the Shechemites in consequence. xxxiv. 5—31. (*Cf.* Prov. vi. 23—35.)

FURTHER CHANGES AND AFFLICTIONS.

The removal to Bethel and reconsecration. Power of early hallowed associations. Gen. xxxv. 1—7, 21.

Death of Deborah. Sorrow mingled with the most favourable phases of life. 8.

Comfort in sorrow. When sorrow appears to the saint, so does God. 9—15.

Bereavement and birth. The desire granted, but death the result. 16—20. (*Cf.* Gen. xxx. 1.)

Licentiousness of Reuben. 22.

Isaac's burial: union of the brothers. 27—29.

JACOB'S LATER LIFE,

WITH THE HISTORY OF JOSEPH.

JOSEPH'S DREAMS AND THE RESULT, Gen. xxxvii.

Unadvised affection, and consequent envy.

The plot.

The sale into Egypt.

Jacob's chastisement for his early deceit. (*Cf.* 31—35 with Gen. xxvii. 18—24.)

Joseph a type of our Lord.

He was his father's *well-beloved.* 3.

The son who *appeared in the fulness of time* for a merciful purpose.

The brother *hated of his brethren.* 4.
The son with *a bright destiny before him.* 6—10.
The *victim of envy.* 11.
The brother deputed to *seek his brethren.* 13—17.
So in his humiliation he was *stripped* and *sold.* 23, 27, 28.

JUDAH'S UNHAPPY FAMILY CONNECTIONS. Gen. xxxviii. 6—30.

His wicked sons, and their end.
The weak and sinful father. (*Cf.* 2 Sam. xii. 5; Rom. ii. 1, 3, 21, 22.)
God's providence—Pharez a progenitor of Jesus. (*Cf.* Matt. i. 3.)

JOSEPH'S ADVANCEMENT, TEMPTATION, AND IMPRISONMENT. Gen. xxxix; xl.

His promotion in his master's house: the force of character and integrity. (*Cf.* 1 Sam. xviii. 14; Psa. i. 3.)
His temptation and successful resist-

ance. (*Cf.* Prov. i. 10; ii. 10, 11, 16—19.)

The false accusation and imprisonment. (*Cf.* Matt. v. 11, 12; 1 Pet. iii. 14—17.)

Prison experiences. (Joseph a type of our Lord as the *friend of the friendless, the faithful teacher.*)

PHARAOH'S DREAMS AND THE INTERPRETATION. Gen. xli. 1—46.

Mysteries of Providence.

Opportunities afforded by Providence.

The future of Providence will justify the present. (*Cf.* Psa. cxiii. 7, 8; Dan. v. 29; 2 Cor. iv. 17, 18.)

Joseph a type of our Lord in his *deliverance*, his *exaltation*, his *representative character.*

THE EVENTS BEFORE THE FAMINE.

The plenty and the arrangements for supply. Gen. xli. 47—49.

Birth of Joseph's sons. 50—52.

Joseph a type of our Lord, as the *source of all supply.*

THE FAMINE.

Its commencement. Gen. xli. 53—57.

The First Visit of Jacob's Sons. Gen. xlii.

Joseph's dream fulfilled. (*Cf.* Psa. xxxvii. 3—7.)

The troubles of a guilty conscience. (*Cf.* Gen. l. 15—17; Matt. vii. 2.)

New difficulties. (*Cf.* Psa. xxxiv. 19; Rom. viii. 28.)

The report.

Joseph a type of our Lord, in *knowing the secrets of his brethren's hearts*—in *giving* what they thought to *purchase.*

The Second Visit to Egypt. Gen. xliii.—xlv.

The arrangements. xliii. 1—14. (Judah the surety for his brother, a type of our Lord as the Surety for his "brethren." (*Cf.* John xvii.)

The conversation with Joseph's steward. xliii. 15—23.

The brothers in Joseph's house. xliii. 24, 25.

The entertainment. xliii. 26—34. (*Cf.* Joseph's tenderness with the tenderness of God. Jer. xxxi. 20.)

The cup in Benjamin's sack. xliv.1—13.

Judah's supplication. xliv. 14—34.

Joseph makes himself known. xlv. 1—8.

The message to his father and provision for his journey. xlv. 9—24.

Jacob receives the news. xlv. 25—28.

Joseph a type of our Lord in *the revelation of himself in his glory and dominion over his brethren who sought his death.*

Jacob removes to Egypt. Gen. xlvi. 1—27.

The beginning of the fulfilment of the prediction (Gen. xv. 13.) God's providence justified.

Meeting of Jacob and Joseph. Gen. xlvi. 28—30.

Presentation to Pharaoh and settlement in Goshen. Gen. xlvi. 31—34; xlvii. 1—12, 27. (*Cf.* Heb. xiii. 14; Psa. xxxix. 12.

Joseph's politic Government through the Famine. Gen. xlvii. 13—26.

DYING SCENES.

Arrangements for burial. Gen. xlvii. 28—31. (*Cf.* Job. xiv. 14; Psa. xxiii. 4.)

The patriarchal blessing on the sons of Joseph. Gen. xlviii. The prophetic sketch; the fulfilment. (*Cf.* Numb. xxvi. 34—37.)

The dying charge to the sons of Jacob. Gen. xlix. 1—32.

Reuben, 3, 4; *fulf.* 1 Chr. v. 1.

Simeon & Levi, 5—7; *fulf.* Numb. xxvi. 14, 62; (*Cf.* Numb. xxv. 3—14.)

Judah, 8—12; *fulf.* 1 Chr. v. 2; Rev. v. 5, etc.

Zebulun, 13; *fulf.* Josh. xix. 10—16.

Issachar, 14, 15; *fulf.* Josh. xix. 17—23.

Dan, 16, 17; *fulf.* Judg. xiii. 2, 24; xv. 20; xviii. 26, 27.

Gad, 19; *fulf.* 1 Chr. v. 18.

Asher, 20; *fulf.* Josh. xix. 24—26; Isa. xxxv. 2.

Naphtali, 21; *fulf.* Judg. v. 18; vi. 35; vii. 23; 1 Chr. xii. 40.

Joseph, 22—26; *fulf.* Josh. xvii. 14; 1 Chr. v. 1, 23.

Benjamin, 27; *fulf.* Judg. xx. 14, 15, 17, 21, 25.

Jacob's death. Gen. xlix. 33.

JACOB'S FUNERAL. Gen. l. 1—13.

JACOB'S FAMILY IN EGYPT. Gen. l. 14—26.

Return to Egypt. 14. (*Cf.* Hos. xi. 1; Matt. ii. 13, 15.)

The brethren's fears quelled. 15—21.

The oath. 24, 25; (*fulf.* Exod. xiii. 19.)

Joseph's death. 26.

The genealogy. Exod. i. 1—6; vi. 14—19.

ISRAEL IN EGYPT.

THE OPPRESSION BY THE NEW PHA
Exod. i. 7—22.

Multiplication of the people, 7.
The barbarous policy for their g
extermination, 8—11, 13—16, :
Its defeat by God's providence (1:
the godly midwives (17—21.)
Connection of all with the Abra
covenant (Gen. xvii. 4—8,) and
the prophecy to Abraham (Gen. x

BIRTH AND EARLY LIFE OF THE LIBE
MOSES. Exod. ii. 1—10; vi. 2

Love and its inventiveness, ii. 1—
Providence and human agency, 5-
Divine purpose and its performan
Moses' destiny.—impossible w
Hebrew training.—God's pr
for its realization by m
princess.
The triumph of faith. (*Cf*
G of Levi. Exod

NOTE.—Moses was the son of Amram and Jochebed, Amram being the *grandson* of Levi, and Jochebed the *daughter* of Levi. (*Cf.* Exod. vi. 16, 18, 20; Numb. xxvi. 59. The seeming disparity in age may be accounted for by the fact that Jochebed was born in *Egypt* during the *later life* of Levi.

MOSES AN EXILE. Exod. ii. 11—25.

The premature beginning of a life-work. 11—14.

Its consequences. 15.

Moses gathering power in retirement. 16—22.

Approaching deliverance. 23—25.

Cf. The early obscurity of others of God's chosen servants, *e.g.*, *Elijah* (his unknown parentage and sudden introduction) 1 Kings xvii. 1; *John the Baptist*, Luke i. 80; *our Lord*, Luke ii. 51, 52; iii. 21—23.

MOSES RECEIVES HIS COMMISSION AS LIBERATOR. Exod. iii.; iv. 1—17.

The Burning Bush and its meaning.

The people of God in affliction. iii. 1—3.

The secret of their preservation. 4—6.

The power of the Indwelling Pre
7—9.

Moses' Commission. iii. 10; iv. 1

A Divine one. iii. 13—15.

Fortified by Divine promise. iii.

Given in full anticipation of the
culties in the way of its accom
ment. iii. 16—20.

But certain of fulfilment. iii. 21

The Confirmation thereof by Sig

The serpent. iv. 1—5.

LESSON.—God's government a shepherd's ge
to those who submit—a serpent to those who

The leprous hand. iv. 6—8.

LESSON.—Power used for God is strength
hand—power degraded in oppression recoils
leprosy on the oppressor.

The blood. iv. 9.

LESSON.—Punishment like the sin—Pharao
of Israel's blood, has blood to drink.

Excuses overruled. Exod. iii.
10—17. (*Cf.* Isa. vi. 5—
i. 6—10, 17—19.)

8. Exod.
–11.)

88. Ex.
10, 11.)

1—30,

1—3,

-8.

ii. 1,2.

5-20.

1,10.
on of
6.
(*Cf.*

rated.

(*Cf.*

The imitation, and its result. vii.11—13. (*Cf.* 2 Tim. iii. 8, 9.)

The Plagues of Egypt.

Note.—As the Egyptians were prone to idolatrous worship, acknowledging two principal divinities—Osiris and Isis—whom they worshipped by means of the reverence paid to natural objects, as, for example, the sun, the river Nile, the sacred bull in connection with various other animals,—so the plagues were directed against this idolatry. (*Cf.* Exod. xii. 12.)

The First Plague—of Blood. Exod. vii. 14—25. (*Cf.* Rev. xvi. 3—7; viii. 8, 9.)

The Second Plague—of Frogs. Exod. viii. 1—15. (*Cf.* Rev. xvi. 13, 14.)

The Third Plague—of Lice. Exod. viii. 16—19.

The Fourth Plague—of Flies. Exod. viii. 20—32.

The Fifth Plague—of Murrain. Exod. ix. 1—7.

The Sixth Plague—of Boils. Exod. ix. 8—12. (*Cf.* Rev. xvi. 1, 2.)

The Seventh Plague—of Hail. Exod. ix. 13—35. (*Cf.* Rev. xvi. 17—21; viii. 7.)

The Eighth Plague—of Locusts. Exod. x. 1—20. (*Cf.* Rev. ix. 1—11.)

The Ninth Plague—of Darkness. Ex. x. 21—29. (*Cf.* Rev. xvi. 10, 11.)

THE PASSOVER. Exod. xi.; xii. 1—30, 43—50.

Preliminaries to the Exodus. xi. 1—3, 9, 10.

The Message to Pharaoh. xi. 4—8.

Institution of the Passover.

The "new year's day" for Israel. xii. 1, 2.

The Feast. xii. 3—14.

The days of Unleavened Bread. xii. 15-20.

The participants. xii. 43—50.

The observance. xii. 21—28; xiii. 1, 10.

The Passover and the sanctification of the firstborn. Exod. xiii. 11—16.

Typical value of the Passover. (*Cf.* 1 Cor. v. 7, 8.)

The lamb was chosen and separated. (*Cf.* Christ.) Exod. xii. 3.

Shelter was only under the blood. (*Cf.* Heb. ix. 22.)

The sacrifice was also a feast.

It was received by the people of God as pilgrims (Exod. xii. 11.)

The reception marked the beginning of a new life. (*Cf.* Exod. xii. 1, 2; 2 Cor. v. 17.)

And the pledge of deliverance from bondage.

THE EXODUS AND JOURNEYS OF ISRAEL.

THE EXODUS. Ex. xii. 31—36, 40—42, 51.

The Exodus was triumphant and complete. (*Cf.* Psa. cv. 37.)

Notwithstanding the rebellion in the wilderness, Israel did not *return* to Egypt.

"These things" are "our examples." [types] (1 Cor. x. 11—13.)

FIRST JOURNEY—*to Succoth.* Exod. xii. 37—39; xiii. 17—19; Numb. xxxiii. 1—5.

The mixed multitude. (*Cf.* 1 Cor. v. 6.)
The longer journey chosen. (*Cf.* Psa. cvii. 7.)
The exercise of faith in the matter of Joseph's bones. (*Cf.* Josh. xxiv. 32.)

SECOND JOURNEY—*to Etham.* Exod. xiii. 20—22; Numb. xxxiii. 6.

The difficult position.
The guiding pillar.
Providence both "darkness" and "light." —Providence ever *before* the saint.

THIRD JOURNEY—*to Pi-hahiroth.* Exod. xiv. 1—9; Numb. xxxiii. 7.

Gathering difficulty.
Pharaoh's pursuit.
The repeated warnings to Pharaoh.
Their confirmation by the plagues.
His final hardness.
Yet God's purpose for saving Israel not thwarted thereby. (*Cf.* Exod. ix. 16; Rom. ix. 17, 22—24.)

FOURTH JOURNEY.—*Passage of the Red Sea to Marah.* Exod. xiv. 10—31;

xv. 1—26; Numb. xxxiii. 8. (*Cf.* 1 Cor. x. 1, 2.)

The pursuit.

The protection of the pillar—Providence a friend to the obedient, an obstacle to the rebellious.

The miracle of the sea.

The song of deliverance.

Marah.—The chequered pathway.—The remembrance of deliverance the support in life's trials.—The tree of life (*cf.* Rev. xxii. 2) the sweetener of life's bitters.

FIFTH JOURNEY.—*Elim.* Exod. xv. 27; Numb. xxxiii. 9.

Spiritual refreshment after bitter experiences.

SIXTH JOURNEY.—*The Wilderness of Sin by the Red Sea.* Numb. xxxiii. 10.

SEVENTH JOURNEY.—*Wilderness of Sin.* Exod. xvi.; Numb. xxxiii. 11.

The murmuring.

Manna the type of Christ.

Jesus is "the Bread of Life."

His grace is given *daily*.
It *waits* to be gathered.
It is given to the *undeserving*.
It is *sufficient for all* to gather.
Cf. Jno. vi. 27—35; 47—56; Rev. ii. 17.

EIGHTH JOURNEY. — *Dophkah.* Numb. xxxiii. 12.

NINTH JOURNEY.—*Alush.* Numb. xxxiii. 13.

TENTH JOURNEY. — *Horeb.* (Rephidim.) Exod. xvii.; Numb. xxxiii. 14. (*Cf.* 1 Cor. x. 3, 4.)

The water from the rock.
The battle with Amalek gained by courage and prayer.
The helpers in prayer. (*Cf.* 2 Cor. i. 11.)

ELEVENTH JOURNEY.—*Sinai.* Exod. xix.; Num. xxxiii. 15.

The terrors of law. (*Cf.* The consolations of the gospel. Heb. xii. 18—24.)

The Law given.

MORAL LAW. Exod. xx. 1—17.

(*Cf.* the repetition. Deut. v.)

The interval. 18—21.
The warning. 22—26.

JUDICIAL LAW.

For protection of the Person.

Homicide. Exod. xxi. 12—14.
Man-stealing. xxi. 16.
Bodily harm. xxi. 18—27.
Oppression. xxii. 21—24; xxiii. 9.
Libel. xxiii. 1.

For protection of Property.

Felony. xxii. 1—4.
Damage. xxii. 5—13.
Cattle. xxi. 28—36.
Loans, &c. xxii. 14, 15, 25—27.

For protection of Society.

Loyalty. xxii. 28.
Parents and children. xxi. 15, 17.
Master and servant. xxi. 1—11.
Seduction, &c. xxii. 16, 17, 19.
Witchcraft and Idolatry xxii. 18, 2
xxiii. 13.
Justice. xxiii. 2—8.

The promise. xxiii. 20—33.

Moses forty days and forty nights in the Mount. xxiv. (*Cf.* Elijah's fast, 1 Kings xix. 1—18; our Lord's, Matt. iv. 1—11.) *Cf.* Isa. vi. 1—5; Ezek. i. 22—28.

CEREMONIAL LAW.

The Tabernacle.

Offerings for the Tabernacle. Exod. xxv. 1—9.

The Ark. Exod. xxv. 10—16. The Mercy-seat. xxv. 17—22.

The Table of shewbread. Exod. xxv. 23—30; Lev. xxiv. 5—9.

The Candlestick. Exod. xxv. 31—40; Numb. viii. 1—4. The Oil. Exod. xxvii. 20, 21; Lev. xxiv. 1—4.

The Tabernacle. xxvi.

The Curtains, 1—6; the covering of hair, 7—13; of skins, 14; the boards, 15—30; the vail, 31—35; the hanging for door, 36, 37; the court, xxvii. 9—19.

The Altar. Exod. xxvii. 1—8.

The Incense Altar. xxx. 1—10.

The Laver. xxx. 17—21.
The Anointing Oil. xxx. 22—33.
The Incense. xxx. 34—38.

The Priesthood.

The line of Aaron. Exod. xxviii. 1.
The Holy Garments. Exod. xxviii. 2—43. The ephod, 6—14; the breast-plate, 15—29; Urim and Thummim, 30; the robe, 31—35; the mitre-plate, 36—38; the linen garments, 39—43. (*Cf.* Heb. v. 1—9.)

The Consecration of Priests. Exod. xxix. The robing, 4—6, 8, 9; the anointing, 7; the sin offering, 10—14; the burnt offering, 15—18; the consecration offering and its meat offering, 19—28, 31—34; continuance of the ceremonies, 35—37; perpetuity of the office, 29, 30; the continual offering and the constant presence, 38—46. (*Cf.* Heb. vii. 11—28; viii. 1—6.)

The Ransom Price. Exod. xxx. 11—16.

Bezaleel and Aholiab called to the work of the tabernacle. Exod. xxxi. 1—11; xxxv. 30—35.

The Tables of Stone. Exod. xxxi. 18. (*Cf.* 2 Cor. iii. 7—11.)

The Festivals. Exod. xxiii. 14—19.

The Sabbath. Exod. xx. 8—11; xxxi. 12—17; xxxiv. 21; xxxv. 1—3. (*Cf.* Heb. iv. 4—9.)

The Feast of New Moons or Trumpets. Lev. xxiii. 23—25; Numb. xxix. 1—6. The beginning of the Jewish civil year. The first day of every month was also sacred. (Numb. xxviii. 11—15.)

The Passover and offering of Firstfruits. Exod. xxii. 29, 30; xxiii. 15. (*Cf.* 1 Cor. v. 7.)

Pentecost. Exod. xxiii. 16. (*Cf.* Acts ii.)

The Feast of Tabernacles or Ingathering. Exod. xxiii. 16. (*Cf.* 1 Cor. xv. 23.)

The Day of Atonement. Lev. xvi. (*Cf.* Heb. ix. 7—14.)

The Sabbath Year, or Year of Release. Lev. xxv. 1—7, 18—22.
The Jubilee. Lev. xxv. 8—17, 23—55.

THE IDOLATRY OF THE GOLDEN CALF. Exod. xxxii.

The feast, 1—6; the tables broken, 15—19; the punishment of the idolaters, 20—29; the intercession, 7—14, 30—35.
The new commission. Exod. xxxiii.

MOSES ON THE MOUNT AGAIN. Exod. xxxiv.

The tables renewed, 1—4, 29; God's name, 5—7; the covenant, 8—16; sundry laws, 17—27; Moses' forty days' stay upon the mount, 28; Moses and Israel, 29—35. (*Cf.* 2 Cor. iii. 12—18.)

OFFERINGS OF THE PEOPLE. Exod. xxxv. 4—29.

The offerings for the tabernacle, 4—29.

E MANUFACTURE OF THE TABERNACLE AND ITS FURNITURE. Exod. xxxvi.—xxxix.

The materials given to the workmen. xxxvi. 1—4.

The liberality of the people. 5—7.

The Tabernacle.—The cherubim curtains made, 8—13; the goats' hair covering, 14—18; the rams' skin covering, 19; the building of boards, 20—34; the vail, 35, 36; the hanging for the door, 37, 38.

The Furniture.—The ark and mercy-seat, xxxvii. 1—9; the table of shew-bread, 10—16; the candlestick, 17—24; the incense altar, 25—28; the oil and incense, 29; the altar of burnt offering, xxxviii. 1—7; the laver, 8; the court of the tabernacle, 9—20; the sum of all, 21—31. (*Cf.* Heb. ix. 1—14.)

Garments for the Priesthood, &c.—The ephod, &c., xxxix. 1—7; the breast-plate, 8—21; the robe, 22—26; the

coats, mitre, &c., 27—29; the plate, 30, 31.

Presentation and approval of all, xxxix. 32—43. (*Cf.* Heb. viii. 1, 2.)

The Tabernacle set up.—Exod. xl.—The arrangements, 1—8; the anointing, 9—11; the setting apart of the Aaronic family, 12—15; the execution of all the commands by Moses, 16—33; the cloud covers the tabernacle, 34—38; Numb. ix. 15—23.

Cf. The building and dedication of Solomon's temple. 2 Chr. iii.—vii. 7.

THE SACRIFICES.

The Burnt-offering. Lev. i.

1. *Its Antitype.*—Christ, in his person, the offering,—Christ, in his official relation, the priest.

(1.) It was a sweet savour offering.
(2.) Offered for acceptance.
(3.) The offering of a life.
(4.) Wholly burnt.

The victim symbolic—the bullock, of

strength; the lamb, of submission; the dove, of mourning, innocence.

The result—God satisfied, the offerer accepted.

The law of burnt offering. Lev. vi. 8—13.

2. *Its Varieties.* Numb. xxviii.; xxix.

The daily burnt-offering. xxviii. 1—8.
The burnt-offering of the Sabbath. 9, 10.
The monthly burnt-offering. 11—15.
Burnt offering at the Passover. 16—25.
At the Feast of First-fruits. 26—31.
At the Feast of Trumpets. xxix. 1—6.
On the Day of Atonement. 7—11.
At the Feast of Tabernacles. 12—40.

The Sin-offering. Lev. iv.; vi. 24—30; Numb. xv. 22—29.

1. *The Antitype—Christ the Sin-bearer.*

(1) Without blemish, but not of sweet savour.

(2) Burnt without the camp.

(3) Offering for sin, in distinction from the offering for trespass.

(4) Perfection, but rejection; yet the fat

was burnt on the altar to show its value.

(5) The priest sometimes fed on the offering; the offering and the priest were thus identified.

2. *Varieties therein.*

Difference in the person offering: the priest, the ruler, the congregation, one of the people.

Difference with respect to the blood.

The sin-offering at the Feast of Trumpets. Numb. xxix. 5.

On the Day of Atonement. 11.

At the Feast of Tabernacles. 16, 19, 22, &c.

Cf. The sacrifice of the red heifer (Numb. xix.); *the scape-goat.* (Lev. xvi. 20—22.)

Cf. The monthly sin-offering. (Numb. xxviii. 15.)

Cf. The offering at the Feasts of the Passover and First-fruits. (Numb. xxviii. 22, 30.)

The Trespass-offering. Lev. v.; vi. 1—7; vii. 1—10. (Representing *Christ the constant Saviour.*)

It was not a sweet savour offering.

It was an offering for trespass (in distinction from sin) against God—against a neighbour.

The Consecration-offering. (See Exod. xxix. 1—37.)

The meat offering. Lev. vi. 19—23. (This was not eaten.)

Fat and blood forbidden. Lev. vii. 22—27; xvii. 10—14.

Salt to be offered. Lev. ii. 13.

The Meat-offering and Drink-offering, &c. Lev. ii.; vi. 14—18; Numb. xv. 1—21.

1. It was a sweet savour offering.

Life was claimed by God in the other offerings; *fruits,* man's part, were offered in this.

(The burnt-offering related to the law of the first table, the meat and drink-*offering* to the law of the second.)

2. The materials were various: *Flour*—fine flour, representing bread bruised; *Oil*—representing the influence of the HolySpirit; *Frankincense*—fragrance; no honey, because of its liability to corruption; *Salt* — the preservative against corruption (no leaven *cf.* 1 Cor. v. 8.)
3. It was not wholly burnt. The aspect of the burnt-offering is God-ward,—the aspect of the meat-offering is chiefly man-ward.
4. It was intended for man, yet offered to God.
5. It differed from the offering of first-fruits at Pentecost. The oblation of first-fruits had leaven. (Lev. xxiii. 17.)

The drink-offering of wine accompanied meat-offering.

The Peace-offering. Lev. iii.; vii. 11—21, 28—36.

1. A sweet savour. (The last offering *apprehended* by believers.)

2. God accepted it, while the offerer and the priest were fed by it—Christ offers to God what satisfies Him—we are satisfied with what satisfies God. The priests' children were fed thereby.
3. There were different grades in the offering.
4. Its meaning was—thanksgiving or vow.

The general law of offerings. Lev. xxii. 17—33; vii. 37, 38.

The Consecration of Aaron and his Sons. Lev. viii.

The purification and anointing.

The offerings for the consecration.

Aaron assumes his Office—his first Offerings. Lev. ix.

The sin offering and burnt offering.

The people's offerings.

The benediction and the acknowledgment by fire. (*Cf.* 2 Chron. vii. 1; 1 Kings xviii. 36—39; Heb. xii. 28, 29.)

The Offerings of the Princes of the Congregation. Numb. vii.

The offerings for service.
The offerings for sacrifice.

The Sin of Nadab and Abihu. Lev

The nature of their sin—exceeding command.
Its probable cause. 8—11.
Regulations for the offerings.

The Day of Atonement. Lev. x xxiii. 26—32; Heb. ix. 1—14, —28. (*Cf.* Heb. x. 1—25.)

The sin and burnt-offering of Aa
The sin and burnt-offering of the peo
The intercession in the Holy of holie
The scape-goat.

The Second Passover. Num. ix. 1—

The celebration.
The provision for the unclean. (*Cf.* I x. 4, 5.)

THE LAW—

1. Of *Meats.* Exod. xxii. 31; Lev. xvii. 15, 16; xx. 25, 26. (*Cf.* M xv. 10, 11, 15—20.)

. Of *Purifications.*

Of women. Lev. xii.; xv. 18—30. (*Cf.* Matt. ix. 20—22.)

Of men. Lev. xv. 1—17; 31—33.

. Of *Leprosy.*

The symptoms. Lev. xiii.

The sacrifices and ceremonies at the cleansing. Lev. xiv. (*Cf.* Matt. viii. 2—4; Luke xvii. 12—19.)

. Of *Sacrifice.* Lev. xvii. 1—9.

. Of *Marriage.* Lev. xviii.; xx. 10—24; Numb. v. 11—31. (*Cf.* 1 Cor. vi. 15—20; vii. 1—17; 2 Cor. vi. 14—18.)

6. *Social and other Laws.* Lev. xix.; xx. 1—9, 27; xxiv. 17—22; Numb. v. 5—10.

7. Of the *Priesthood.* Lev. xxi.; xxii. 1—16.

8. Of the *Feasts.*

The Sabbath, Lev. xxiii. 1—3; the Sabbath Year, xxv. 1—7, 18—22; Passover (and Firstfruits,) xxiii. 4—14; Pentecost, 15—22; Trumpets, 23—

25; Tabernacles, 33—44; Jubilee xxv. 8—17; 23—55.

9. Of *Vows and religious dues.* Exod. xxii. 29, 30; Lev. xxvii.; Numb. xxx.

10. Of *Apparel.* Numb. xv. 37—41. (*Cf.* 1 Pet. iii. 3, 4.)

Blessings and Curses. Lev. xxvi.

The blessings, 3—13. The curses, 14—39. Promises to the penitent. 40—46. (*Cf.* Gal. v. 13, 14.)

Blasphemy and punishment of the Son of Shelomith. Lev. xxiv. 10—16, 23.

The antecedents, 10. The sin, 11. The suspense, 12. The punishment, 13—16, 23.

The law of presumptuous sin. Numb. xv. 30, 31. (*Cf.* Heb. x. 26—39.)

The Numbering of the Tribes and their Order. Numb. i.; ii.

The tabernacle central. ii. 2.

The Levites around it. i. 53. *East,* Judah (with Issachar and Zebulun); *West,* Ephraim (with Manasseh and

Benjamin); *North*, Dan (with Asher and Naphtali); *South*, Reuben (with Simeon and Gad.)

The order of march.—Judah, Reuben—

The Tabernacle and the Levites—Ephraim, Dan.

The Levites devoted to the service of the Tabernacle. Numb. iii.; iv.; viii. 5—26.

The priesthood for Aaron and his sons. iii. 1—4; xviii. 1—7.

The Levites appointed (5—13) and numbered (15—22.)

The arrangement of their charge. 23—39.

Substitution and redemption. 40—51.

The duration of their time of service, and the arrangement of their work. iv.

Their consecration. viii. 5—23.

The support of the priestly tribe. Numb. xviii. 8—32.

The Unclean removed from the Camp. Numb. v. 1—4.

The institution of the Nazarites. Numb. vi. 1—21. (*Cf.* Judges xiii. 2—5; *Acts xviii.* 18; xxi. 23, 24.)

The Visit of Jethro with Moses' Wife and Family. Exod. xviii.

Setting out on March.

Use of the trumpets. Numb. x. 1—10.

The blessing. Numb. vi. 22—27.

The guiding cloud. Numb. ix. 15—23; x. 11—13. (*Cf.* Neh. ix. 19—21.)

TWELFTH JOURNEY.—*Kibroth-hattaavah* (*El Tyh.*)

The departure from Sinai. Numb. x. 33, 34; xxxiii. 16.

The order of march. x. 14—28. (*Cf.* p.58.)

The benediction. x. 35, 36.

Moses entreats his brother-in-law Hobab to accompany Israel. He probably journeyed with Israel (*Cf.* Judges iv. 11), but Jethro returned. x. 29—32; Exod. xviii. 27.

The burning at Taberah. Numb. xi. 1—34.

THIRTEENTH JOURNEY.—*Hazeroth.* Numb. xi. 35; xxxiii. 17.

The sin of rebellion in Aaron and *Miriam.* xii. 1—3.

The recoil of sin upon the sinner. xii. 4—10.

Repentance. — Intercession — Pardon, with chastisement. xii. 11—15.

FOURTEENTH JOURNEY.—*Kadesh-Barnea* Numb. xii. 16; xxxiii. 18.

The appointment and journey of the spies. Numb. xiii. 1—25.

Their report. xiii. 26—33.

The murmuring of the people, xiv. 1—10. Moses' intercession, 11—35 (*Cf.* Heb. vii. 24, 25.)

The death of the unfaithful. Numb. xiv. 36—38. (*Cf.* Psa. xcv.; Heb. iii. 7—19.) Moses' complaint, Psa. xc.

The discomfiture of the rebels. Numb. xiv. 39—45.

The Sabbath-breaker stoned. Numb. xv. 32—36.

The rebellion of Korah. Numb. xvi.; xvii. (*Cf.* Uzziah, 2 Chron. xxvi. 16—20; *Cf.* Christ the "Rod" and "Branch" with Aaron, Isa. xi. 1; Zech. vi. 12, 13.)

FIFTEENTH JOURNEY TO THIRTY-FIRST. Numb. xxxiii. 19—35.

THIRTY-SECOND JOURNEY.—*Kadesh.* Numb. xx. 1—21; xxxiii. 36.

The death of Miriam. xx. 1.

The people's murmuring—its issue in the sin of Moses and Aaron. 2—13.

A passage to Israel refused by Edom. 14—21. (*Cf.* Obad. 10—12.)

THIRTY-THIRD JOURNEY.—*Mount Hor.*

The death of Aaron. Numb. xx. 22—29. (*Cf.* Heb. vii. 23, 24.)

King Arad's defeat by Israel. xxi. 1—3; xxiii. 37—40.

THIRTY-FOURTH JOURNEY. — *Zalmonah.* Numb. xxi. 4—9; xxxiii. 41.

The people's sin and God's judgment.

The fiery serpents and the brazen serpent.

The brazen serpent a type. (*Cf.* Jno. iii. 14, 15.)

The likeness of the curse. Rom. viii. 3; Gal. iii. 13.

"Lifted up" in the sight of the people. Jno. xii. 32.

The method of healing—"Look and live." Isa. xlv. 22.

THIRTY-FIFTH TO THIRTY-SEVENTH JOURNEYS.—*Punon, Oboth, Iim.* Numb. xxi. 10, 11; xxxiii. 42—44.

THIRTY-EIGHTH JOURNEY. — *Dibon-gad.* Numb. xxxiii. 45.

Halting at Zared, Arnon, and Beer. Numb. xxi. 12—18.

Sihon defeated. xxi. 21—32.

Og conquered. xxi. 33—35.

THIRTY-NINTH JOURNEY. — *Almon-dib-lathaim.* Numb. xxxiii. 46.

FORTIETH JOURNEY. — *Abarim.* Numb. xxi. 19, 20; xxxiii. 47.

FORTY-FIRST JOURNEY. — *The Plains of Moab.* Numb. xxii.—xxiv.; xxxiii. 48.

Character of Balaam—Apparently obedient, xxii. 13;—really disobedient, 32; covetous, 2 Pet. ii. 15; Jude 11; —false to conviction, *cf.* Numb. xxiii. 19—21, and Rev. ii. 14.

His failure to curse Israel. Numb. xxiv. 10.

His miserable end. Numb. xxxi. 8; Josh. xiii. 22.

His glorious prophecy unwillingly uttered. Numb. xxiii. 8—10; 19—24; xxiv. 5—9, 17—19. (*Cf.* xxiv. 17; Matt. ii. 1, 2; Luke i. 78; 1 Cor. xv. 25.)

FORTY-SECOND JOURNEY.—*The Plains of Moab.* xxxiii. 49.

The idolatry of Baal-peor and its punishment. Numb. xxv. 1—5. 9.

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The territory of Reuben, Gad, and Manasseh appointed. xxxii.

Directions for the conquest of Canaan and settlement therein.

The Canaanites to be dispossessed. xxxiii. 50—56.

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NOPSIS OF THE HISTORY FROM SINAI. Deut. i.

The promise—the national polity—the wilderness journey—the spies and their report—rebellion and defeat—forty years' wandering. (*Cf.* "The better promises," (Heb. viii. 6—13;) "the holy nation," (1 Pet. ii. 9;) the pilgrimage to heaven, (Heb. xi. 13—16.)

ARLY CONQUESTS, &c. Deut. ii.; iii. 1—11. Edom—Sihon—Og.

Cf. The advances in the Christian Life. 2 Pet. i. 5—11.

DISTRIBUTION OF TERRITORY AND ARRANGEMENT FOR FUTURE CONQUEST. Deut. iii. 12—29; iv. 41—49.

Cf. The Christian Soldier. Eph. vi. 10—18.

PRELIMINARY EXHORTATION. Deut. iv. 1—40.

God's judgment on the idolators—His discipline of Israel—His revelation of Himself—Warnings.

RETROSPECT. Deut. v.

Israel at Horeb—recapitulation of the Law.

SUMMARY OF THE LAW—*Consecration to God.* Deut. vi.; x. 12—22.

Personal—family.

Promises added: the whole enforced by the memory of the Divine goodness.

ISRAEL'S MISSION IN CANAAN. Deut. vii.; ix. 1—6.

Separation—possession.

The secret of Israel's strength and success.

GRATEFUL RETROSPECT. Deut. viii.; ix. 7—29; x. 1—11.

Wilderness trials and supplies.

Israel's provocations: the golden calf—the temptation at Massah—the lusting at Kibroth-hattaavah—the rebellion at Kadesh—God's constant forbearance and mercy.

(*Cf.* Isa. i. 16—20; lv. 6, 7.)

ENFORCEMENT OF THE PRECEDING SUMMARY OF MORAL LAW. Deut. xi.

By God's merciful intervention—God's judgments—God's gracious promise—the conditional promise of blessing. (*Cf.* Jer. xxxi. 31—34; Heb. viii. 7—13.)

SUMMARY OF CEREMONIAL (OR ECCLESIASTICAL) LAW.

Idolatry forbidden. Deut. xii. 1—4; 29—32.

Idolators to be extirpated, xiii. 1—11; xvii. 2—7;—idolatrous cities to be destroyed, xiii. 12—18;—Amalek to

be "blotted out," xxv. 17—19;—heathen customs to be avoided, xiv. 1, 2; xvi. 21, 22; xviii. 9—14.

Care for the Priestly Tribe commanded. Deut. xii. 19; xiv. 27—29; xviii. 1—8.

The Offerings. Deut. xii. 5—18, 20—28; xv. 19—23; xvii. 1.

The Tithe. Deut. xiv. 22—28; xxvi. 12—15.

The Feasts of the Lord.

The Passover, Deut. xvi. 1—8; Feast of First-fruits, xxvi. 1—11; Feast of Weeks, xvi. 9—12; Feast of Tabernacles, xvi. 13—15; attendance thereon, xvi. 16, 17. (*Cf.* 1 Cor. xvi. 1—3.)

The Law of the Congregation. Deut. xxiii. 1—8. (*Cf.* Psa. lxv. 4.)

The Law of Vows. Deut. xxiii. 21—23.

The Law of Prophecy. Deut. xviii. 20—22.

Christ the Prophet, 15—19.

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The year of release, Deut. xv. 1—18; the harvest, xxiv. 19—22.

CLOSING WORDS OF THE SUMMARY. Deut. xxvi. 16—19. (*Cf.* Matt. v. 17—48; xv. 1—9; Jas. ii. 8—12, 18—26; Rom. xiii.)

THE MONUMENT OF LAW. Deut. xxvii.; xxviii.

The stones a witness.

Ebal and Gerizim—the blessing and the curse.

CLOSING EXHORTATION. Deut. xxix. xxx.

Past experience—the present covenant—solemn warning—mercy promised to penitence—the call to decision. (*Cf.* Matt. vi. 24.)

ARRANGEMENTS FOR THE FUTURE. Deut. xxxi.

Joshua Moses' successor. Numb. xxvii. 15—23.

The Law delivered to the priests. Deut. xxxi. 9—13.

Moses receives message concerning his death. Numb. xxvii. 12—14; Deut. 14—27.

The tribes gathered for the farewell. 28, 29.

MOSES' SONG. Deut. xxxii. 1—44.

MOSES' DYING BENEDICTION. Deut. xxxiii.

NOTE.—The tribe of Simeon was reduced from 59,300 to 22,200 (*cf.* Numb. i. 23; xxvi. 14;) it is also omitted in Moses' blessing—a result prophetically hinted in Jacob's benediction (Gen. xlix. 5—7.) One reason for the decline of this tribe may be found in the sin of Baal-peor (Numb. xxv. 5, 9, 14.)

MOSES' LAST WORDS. Deut. xxxii. 45—47.

MOSES' DEATH AND BURIAL. Deut. xxxii. 48—52; xxxiv. 1—8; 10—12.

Cf. The Transfiguration of Moses. Luke ix. 28—36.

JOSHUA AND HIS MISSION.

ARRANGEMENTS FOR THE CONQUEST OF CANAAN. Deut. xxxiv. 9; Josh. i.

God's charge to Joshua. (*Cf.* Mark ix. 23; Phil. iv. 13.)

The boundaries of the land.

Arrangement of the host.

The people's loyalty.

LESSONS.—The individual dies—the cause lives.

No man indispensable.

All things possible by the help of God.

Typically.—Moses the representative of law (Jno. i. 17;) Joshua the type of our Lord. (*Cf.* Heb. iv. 8—10; vii. 19, 22.)

THE PASSAGE OF THE JORDAN. Josh. iii., iv.

Precedence of the Priests. (*Cf.* Our Lord as the Priestly Forerunner. (Heb. vi. 20.)

The miracle of the division of the Jordan. (*Cf.* Death as the separation between the "wilderness" and the "better country." Heb. xi. 13—16.

The memorial.

Cf. The Passage of the Red Sea. (Exod. xiv.)

NSECRATION AND ENCOURAGEMENT. Josh. v.

Obedience the condition of victory.

The double consecration: by *circumcision* (*cf.* Col. ii. 11;) by *the passover* (*cf.* Jno. i. 36; 1 Cor. v. 7.)

The Vision. (*Cf.* Christ, the "Captain of our Salvation," Heb. ii. 9, 10; his host, Eph. vi. 10—18.)

IE CAPTURE OF JERICHO. Josh. ii.; vi.

The spies and their covenant. (*Cf.* the sign, ii. 18, 19, with the blood-mark, Exod. xii. 22, 23.)

The siege. (*Cf.* Judg. vii. 16—21.)
The city taken—Rahab saved. (C
Matt. i. 5.)
The curse thereon. (*Cf.* 1 Kings x
34.)

LESSONS.—No truce to be made with sin, and no
turn thereto permitted.

The simplest methods in the work of the Lord su
cient.

Outcast sinners saved by Jesus Christ (Rahab's na
appears in the genealogy of our Lord.)

ACHAN AND THE ACCURSED THING. Jos
vii.

The defeat at Ai. (Sin the cause
weakness, *cf.* 1 Cor. xi. 30—32.)
Hidden transgression. (*Cf.* Prov. xxvi
13; 1 Jno. i. 8—10.)
Discovery and Judgment. (*Cf.* T
acknowledgment, 20, with that
Pharaoh, Exod. ix. 27; of Balaa
Numb. xxii. 34; of Saul, 1 Sam. x
24; of Judas, Matt. xxvii. 4; of Jo
Job vii. 20; of the Prodigal, Lu
xv. 18.

TAKEN. Josh. viii.
Prudential preparation.
Divine help.
Complete victory.
Renewed law-giving. (*Cf.* Deut. xxvii. 9—26; xxviii.)

ESSONS.—Connection between means and ends. (*Cf.* 1. iv. 9.)
The Christian victory by Divine power. (Rom. viii.)

E GIBEONITES. Josh. ix.
False representations.
Hasty promises. (*Cf.* Prov. iii. 6.)
Cf. 2 Sam. xxi. 1—11.

E MIRACLE AND VICTORY AT GIBEON. Josh. x.
The league of the kings.
Miracle in the battle. (*Cf.* 1 Sam. vii. 10; Psa. xviii. 13, 14; 2 Kings xx. 9—11.
Conquest of the enemy.

NAL VICTORY. Josh. xi.; xii.
The final struggle at Merom.

Victory and rest.

Retrospect. (*Cf.* Josh. xxi. 45; xxiii. 14; 1 Kings viii. 56.)

THE DIVISION OF THE LAND. Josh. xiii.—xvii.

The last days of Joshua. xiii. 1.

Land yet to be possessed. xiii. 2—6.

The trans-Jordanic territory. (Reuben, Gad, the half-tribe of Manasseh. xiii. 7—33.)

The arrangement by lot, and special privilege of Caleb. xiv.

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Expedition for Survey of remainder of territory. xviii. 1—9.

Division of remainder. xviii. 10—28; xix.

The participating tribes. Benjamin, xviii. 11—28; Simeon, xix. 1—9; Zebulun, xix. 10—16; Issachar, xix. 17—23; Asher, xix. 24—31; Naphtali, xix. 32—39; Dan. xix. 40—48.

Joshua's inheritance. xix. 49—51.

The Tabernacle erected at Shiloh. xviii. 1.

LESSONS.—The Divine appointment of our "lot"—providential and spiritual. (*Cf.* Prov. xvi. 33; Psa. xvi. 5; xlvii. 4.)

Personal conquest nevertheless necessary. (*Cf.* Rev. ii. 7, 11, 17, 26—28; iii. 5, 12, 21.)

THE CITIES OF REFUGE. Josh. xx.

Christ, the sinner's Refuge from "the wrath to come." (Heb. vi. 18.)

God, reconciled in Christ, the saints' dwelling-place. (Psa. xlvi. 1; lvii. 1; Psa. xci.)

Christ, the *ever-living* High Priest: hence the continual abidance in the Refuge. (*Cf.* ver. 6 with Heb. vii. 23–25.)

THE LEVITICAL CITIES. Josh. xxi.

The cities of Refuge Levitical cities.

Levi's inheritance—the Lord.

LESSONS.—The sinner's Refuge in the priesthood of Christ.

The saints are priests, (1 Pet. ii. 9); their inheritance is the Lord, (Psa. xvi. 5.)

THE TRANS-JORDANIC TRIBES SENT
Josh. xxii.
The blessing.
The memorial altar.
Discussion and satisfaction.
(*Cf.* Prov. xv. 1; Matt. xviii. 1

JOSHUA'S CHARGE TO THE ELDERS.
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The victory—God's.
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(*Cf.* Heb. iii. 12—14; vi. 11—

JOSHUA'S ADDRESS TO THE TRIBES.
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the oldest. Gal. iii. 17—26.)

JOSHUA'S DEATH AND BURIAL. Josh.
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ISRAEL UNDER THE JUDGES.

[ISRAEL'S VICTORIES AND SIN. Judg. i.; ii.

The closing victories illustrative of *the power of a holy ambition.* i, 1—3, 9—20, 22—26; ii. 6.

Observe *the principle of Divine retribution* in the punishment of the Canaanites. i. 4—8. (*Cf.* Lev. xviii. 24—28; xx. 22, 23.)

The failure of Israel fully to possess the land—a figure of *the Christian living beneath his privileges.* i. 21, 27—36.

Israel dwelling among the Canaanites a type of *worldly conformity.* ii. 1—3.

Israel's grief when reproved, an illustration of *the insufficiency of merely emotional repentance.* ii. 4, 5.

The power of one great life illust
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tions. ii. 14—23.

THE FIRST CHASTISEMENTS OF ISRAEL
THEIR DELIVERANCES. Judg. iii

By the King of Mesopotamia.
By the King of Moab.
By the Philistines.

LESSONS.—The world a test to the church.
Union with the world—separation from God.
Deliverance from trouble—by human hands, l
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DEBORAH AND BARAK. Judg. iv.; v.

Deborah a plea for *woman's missio*
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Barak's earlier conduct a proof that
itancy in duty is weakness.

His later—a proof that *faithfulnes*
conviction is strength. (*Cf.* Heb
32.

The *negative aspect of disobedience* in the case of Meroz, (v. 23); neglect and active disobedience both accursed. (*Cf.* Matt. xii. 30; Heb. ii. 3.)

The doctrine of rewards illustrated. Jael, (v. 24) receives the recognition of her faith and courage; Barak, (iv. 9) the partial reward of the waverer; those consecrated wholly to God are destined to beatification in the glory of God, (v. 31.)

DEON.

Judg. vi.—Faithfulness in present duty the path to promotion.

Weakness victorious through faith.

Divine pledges the strength of feeble faith.

Obedience the secret of success.

Judg. vii.—The test at the water.

The final encouragement.

Wisdom of the plan of conquest—Divinity of the result.

Judg. viii.—Success of the "soft answer," (Prov. xv. 1.)

Punishment of the temporizers (the men of Succoth and Penuel.)
The promised success realised.
Frailty mingled with faithfulness (in the semi-idolatry of Gideon.)

ABIMELECH. Judg. ix.

"One sinner destroyeth much good."
The weakness of sin. (23, 24.)
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TOLA AND JAIR. Judg. x.

Relapse and chastisement.
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Deliverance.
Cf. Isa. lv. 7; Ezek. xxxiii. 11 xxxvi. 31, 32; Luke xv. 7, 10.

JEPHTHA.

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The rash vow. (*Cf.* Eccles. v. 2.)
The perpetual lament.
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The lesson of the gospel. (*Cf.* Rom. xii. 10, 19; Jas. iv. 1, 2; 1 Jno. iv. 20.)

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The promise realized—through sacrifice—through obedience.

Fear dispelled by the logic of faith.

Judg. xiv.—The singular conjugal choice.

The superhuman power.

Injustice and its reward.

Judg. xv.—Sin and its punishment.

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Extremity and its relief.

Cf. Gen. xxi. 17, 19; Isa. xl. 29—31; xli. 17, 18.

Judg. xvi.—Moral weakness in the strong man.

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Cf. Prov. v. 3—14; ix. 13—18.

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THE HISTORY OF RUTH.

AFFLICTIVE PROVIDENCE. i.

Troubles multiplied.

Return to the Lord—the effects of wandering worse than famine.

The faithful foreigner—encouragement for outcasts.

Cf. Job xiv. 1; Isa. xlviii. 10; 2 Cor. iv. 8—12; 16—18; Heb. xii. 11.

IGHTENING PROSPECTS. ii.

Limited expectations.
Providential surprises.
Progressive prosperity.

Cf. Rom. viii. 28; Job. v. 18; Psa. xxx. 5; cxii. 4.

CRED DARING. iii.

The venture.—The discovery.—The blessing.

[LLUSTRATIVE of the sinner's approach to the Saviour. ': Esth. iv. 16; v. 1, 2; Luke vii. 37, 38; Jno. 37.)

IE HAPPY TERMINATION. iv.

The temporary fear.—The typical union, (*cf.* Eph. v. 30—32; Rev. xix. 7.)- The abundant blessing.—The sacred

association of Bethlehem, (Matt. ii. 1—6.)—The genealogical connection with our Lord. (Luke iii. 31, 32.)

Lesson.—The incorporation of Gentiles in our Lord's genealogy (*cf.* Rahab, Matt. i. 5) a pledge of the prophecy that "all nations shall call Him blessed." (Ps. lxxii. 17.)

THE THEOCRACY.

SAMUEL'S BIRTH. 1 Sam. i.; ii. 1—11.

His mother's prayer and vow.
The Lord's answer.
The thank-offering.
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Praise and blessing. ii. 1—11, 20, 21.

Cf. Other Mothers of Scripture: Hagar, Gen. xxi. 14—19; Jochebed, Exod. ii. 1—9; Rizpah, 2 Sam. xxi. 8—11; Bathsheba, Prov. iv. 8; the mother of Lemuel, Prov. xxxi. 1; Lois and Eunice, 2 Tim. i. 5.

The Necessity for Samuel's Work.

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Lessons.—Warning comes before judgment.
God is long-suffering, and waits ere he smites.
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Unexpected—repeated—powerful.
His faithful report to Eli.
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Advantages of early piety.
Progress and perseverance the result of self-surrender.

Overthrow of the Wicked Priests. 1 Sam. iv.

The battle.

The mistaken confidence.
Its failure, and the death of Eli.
The ark taken.

LESSONS.—Mistake of substituting ritual for spirituality—the ark for God.

Sin bitter in its consequences, even in a saint.

Contradictions in the same character. Eli was humble—submissive—faithful to his boy-successor—sincere. Eli was also morally feeble—negative rather than positive in character—guilty of much omission—meaning well, but governing ill.

THE TROUBLESOME TROPHY. 1 Sam. v.

The ark in the temple of Dagon.
Dagon's fall before it.
Dagon's ultimate destruction.
The ark travelling.

ILLUSTRATIVE of the establishment of the kingdom of God in the heart.

The partial, and then the complete fall of the heart's idol before it.

THE TROPHY RESTORED. 1 Sam. vi.

The offering.
The experiment.

Israel and the Philistines discriminated: the Philistines spared—Israel smitten.

LESSONS.—The will to obey is always favoured with guidance. (Jno. vii. 17.)

Responsibility according to privilege. (Matt. xi. 20—24; Rom. v. 13.)

SAMUEL BEGINS HIS WORK. 1 Sam. vii.

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Israel's acceptance of Samuel's mission.

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The accompanying deliverance.

LESSONS.—Preparation of heart a condition of spiritual victory.

This through the one sacrifice.

Grateful retrospect a secret of strength for the future.

THE KINGDOM ESTABLISHED.

GOD REJECTED BY ISRAEL. 1 Sam. viii.

The occasion—a lesson on responsibility.

The determination: its selfishness—its

rashness. (*Cf.* Psa. xxxvii. 3—7; Josh. ix. 14: Jas. i. 4.)

God's choice of Israel's error. (*Cf.* Isa. lxvi. 4; Psa. xviii. 26.)

THE KING CHOSEN. 1 Sam. ix.

Saul's purpose and God's purpose.
Saul's visit to Samuel and God's visit.
The revelation to Saul of his mission.

LESSONS.—The road to greatness is—faithfulness in present duty.

Providence encircles all our life.

The acknowledgment of God—the secret of all power and success (*Cf.* the bright opening of Saul's career with his subsequent rebellion, 1 Sam. xiii. 13, 14; xv. 22, 23; xxviii. 15—19.)

THE ANOINTING AND ITS SIGNS. 1 Sam. x.

The anointing.
The proofs of the Divine commission.
The patience of the king-elect.
The genealogy (1 Chron. ix. 35—44.)

LESSONS.—The prophet above the king—the spiritua higher than the formal.

The indications of Divine unction in the life, the proof of its reality.

"He that believeth shall not make haste." (Isa. xviii. 16.)

THE BEGINNING OF THE KINGDOM. 1 Sam. xi.

The occasion.
The inspiration.
The victory and its result.

LESSONS.—The man and the occasion equally in the hand of Providence.

Equality to the occasion the best proof of a mission.

Distinction between the Spirit "coming upon" (6) and "dwelling in" man (Jno. xiv. 17; 1 Cor. vi. 19.)

SAMUEL'S FAREWELL. 1 Sam. xii.

His integrity. (*Cf.* Moses, Numb. xvi. 15.)
Israel's fickleness. (*Cf.* Psa. cvi. 40—45.)
The conditional covenant.
Mercy. (*Cf.* Isa. xliii. 1, 2; liv. 7, 8; Heb. xiii. 6.)

THE KING'S FIRST ERROR. 1 Sam. xiii.

Pressing troubles.
Failing patience.
Unsanctified service. (*Cf.* Psa. l. 14—17.)
Solemn threatening.
Sad oppression.

LESSONS.—Difficulty inevitable in the *right* way. (*Cf.* Matt. vii. 13, 14.)
The shortest way out of trouble usually the worst.
Principle—not policy—must guide the godly life.

HELP FOR ISRAEL. 1 Sam. xiv.

The power of units. (*Cf.* 2 Tim. iv. 16, 17.)
The working of Providence with a minority. (*Cf.* Mark xvi. 20.)
The oath over-ruled — godly wisdom against religious folly. (*Cf.* Jephtha, Judg. xi. 30—40.)
Victory.

THE CRISIS IN THE KINGDOM—THE KING REJECTED. 1 Sam. xv.

The terrible commission.
The temporizing compliance.
The swift judgment.

"The kingdom departed." (*Cf.* Dan. iv. 28—33; v. 28, 30.)

ILLUSTRATIVE—Of a Christian's proper attitude toward sin and worldliness.

Of the danger of temporizing. (*Cf.* Matt. vi. 24.)

Of the proportion between faithfulness and the spiritual reigning power.

A NEW KING. 1 Sam. xvi.

Man's choice and God's choice.

The first step to the throne—humility.

The opening prospect and the triumph of meekness.

ILLUSTRATIVE—Of the appointment of Christ. (Psa. lxxxix. 19—21.)

Of the humility of Jesus. (Zech. ix. 9; Luke ii. 51.)

Of the outcome of his humiliation in the grandeur of his kingdom. (Phil. ii. 5—11.)

THE NEW ANOINTED'S FIRST VICTORY. 1 Sam. xvii.

NOTE.—In all cases wherein the title of the Psalm referred to below does not afford a clue to the occasion when it was written, the Psalms in this and the follow-

ing sections are arranged on the plan of the Bible Handbook by Dr. Angus.

The threatening challenge.
The universal dread.
God's champion against Philistia.
Victory from God.

Read—Psa. ix.

ILLUSTRATIVE—Of Christ as the champion of the church.
Of Christ despised by his brethren (Jno. i. 11.)
Of His victory as their victory.

THE ANOINTED AND HIS FRIEND. 1 Sam. xviii.

Promotion.
Envy. (*Cf.* Cain, Gen. iv. 3—8; the Jews, Matt. xxvii. 18; Prov. xiv. 30.)
The covenant.
Unsuccessful attempts to counteract God's providence: the javelin—the hypocritical offer of relationship.

Cf. Psa. lxxv. 4—7; xci. 5, 7; 2 Sam. i. 26; Psa. xxxvii. 12—15.

'HE OLD KING'S PLOT. 1 Sam. xix. 1—7.

Fitful rage.
Wise intercession.
Temporary reformation.

Read—Psa. xi.

LESSONS.—Danger of passionate impulse. (*Cf.* Eph. v. 31.)
Insufficiency of merely emotional repentance. (*Cf.* Hos. vi. 4; xiii. 3.)
Deceitfulness of temporary religion. (*Cf.* Matt. xiii. 20, 21.)

'HE RETURN OF THE EVIL SPIRIT TO THE OLD KING. 1 Sam. xix. 8—24. (*Cf.* Luke xi. 24—26.)

The second attempt with the javelin.
The siege of the house.
The escape.
The King outwitted.

Read—Psa. lix.

GOD'S ANOINTED AN EXILE. 1 Sam. xx.

The friendly consultation.

The sentence of death by man against the promise of life by God. (*Cf.* Psa. xxi. 4.)

The token and the flight.

Lessons.—"Man proposes, but God disposes."

"Blessed are they that are persecuted for righteousness' sake."

"They shall not be ashamed that wait for [God.]"

THE VISIT TO THE PRIEST. 1 Sam. xxi. 1—9.)

The law of necessity. (*Cf.* Matt. xii. 1—7.)

The blessings bestowed through the higher priesthood of Christ. (*Cf.* Heb. vii. 25.)

THE FLIGHT TO ACHISH. 1 Sam. xxi. 10—15.

The right man in the wrong place.

Consequent weakness. (*Cf.* Prov. xxix. 25.)

Merciful preservation.

Read—Psa. xxxiv.; lvi.

ADULLAM AND THE TRAGEDY AT NOB. 1 Sam. xxii.

David's stronghold and army.

David's care for his parents. (*Cf.* The association of his genealogy with Ruth the Moabites, Ruth, i. 2; iv. 17.)

Directing providence.

Treachery, and the slaughter of the priests. (*Cf.* 1 Sam. ii. 31.)

Read—Psa. xvii.; xxxv.; cxlii.

THE NEW KING'S HEART-BREATHINGS.

Read—Psa. lii.; lxiv.; cix.; cxl.

THE NEW KING A LIBERATOR. 1 Sam. xxiii. 1—13.

Keilah—enquiry of the Lord.

Direction and victory.

The problem concerning Divine foreknowledge and free agency practically solved. (*Cf.* ver. 12, 13; Acts xxvii. 22—25, 31.)

Read—Psa. xxxi.

ZIPH AND ITS MEMORIES. 1 Sam. xxiii. 14—29.

Refuge.

Treachery again.

Refuge failing. (*Cf.* 2 Cor. iv. 8, 9, 16—18.)

Interposing providence.

Read—Psa. liv.

ENGEDI AND THE REPENTANCE. 1 Sam. xxiv.

The Spirit of Christ anticipated.

Its reward. (*Cf.* Matt. v. 38—48.)

Read—Psa. lvii.

DAVID ALONE WITH GOD.

Read—Psa. lviii.; lxiii.

NABAL. 1 Sam. xxv.

The death of "the seer."

Prosperity and its obligations.

"The rights of labour" in conflict with "the rights of property."

Responsibility ignored, and the consequence.

Wisdom and its reward. (*Cf.* Eccles. vii. 19.)
Forbearance. (*Cf.* Prov. xv. 1; xvi. 32.)

THE PURSUIT RENEWED. 1 Sam. xxvi.
The temporary (and therefore false) repentance.
Providence in favour of the saint.
Repeated forbearance and its power. (*Cf.* Rom. xii. 18—21.)

FAILING FAITH. 1 Sam. xxvii.
The land of the Philistines. (*Cf.* 1 Kings xix. 1—14.)
The love of Israel notwithstanding.
Success in Ziklag. (*Cf.* 1 Chron. xii.)

Read—Psa. xvi.; [cxli.]

RENEWED CONFIDENCE. 1 Chron. xii. 1—22.
"To Him shall the gathering of the people be." (David a type of Christ.)
The reward of patient waiting.
The pledge of final victory.

FOREBODINGS OF THE END: SAUL AND THE WITCH. 1 Sam. xxviii.

God forsaking the man who had forsaken Him.

The fruitless attempt to find a substitute for God. (*Cf.* Eph. ii. 12.)

Doom. (*Cf.* Prov. x. 24.)

DAVID'S PRIVATE WAR. 1 Sam. xxx.

The disaster apparently irretrievable.

Encouragement "in the Lord."

Victory.

Benevolence.

LESSONS.—The experiences of life blended: sorrow and joy in connection with both providence and grace.

Our sorrows—the trials of our faith.

Trust in God their alleviation.

The issue of trial—increase of spiritual strength.

THE FINAL BATTLE. 1 Sam. xxix.; xxxi. 1—10; 1 Chron. x. 1—10, 13, 14.

Preparations: the new King with the wrong army.

His dismissal.

Saul slain. (*Cf.* Prov. xxix. 1.)

LESSONS.—The slowness of avenging Providence, but the sureness.

Security of those who "wait upon the Lord." (*Cf.* Luke xxi. 19.)

AFTER THE BATTLE. 1 Sam. xxxi. 11—13; 2 Sam. i.; 1 Chron. x. 11, 12.

Loyalty of Jabesh-Gilead.

The lying messenger punished. (*Cf.* Numb. xxxii. 23; Luke xix. 22.)

Humility the path to greatness. (*Cf.* 1 Pet. v. 5.)

David's lament.

THE INTERREGNUM.

THE JEALOUS COMPETITION. 2 Sam. ii.

David made King of Judah.

Abner's counter project

The skirmish and its result.

LESSONS.—Certainty, but gradual progress of Providence in the life.

Sin and folly of striving against it. (*Cf.* ver. 8, 9; iii. 9, 10.)

THE CRISIS. 2 Sam. iii.

The war and its results.

Abner's alienation from the l
Saul.

Abner's league and death.

David's consistency. (*Cf.* Prov

THE KINGDOM OF DAVID ESTAI
2 Sam. iv.

The gratuitous cruelty.

David's justice on the assassins.

Cf. The kingdom of Christ.

LESSONS.—Safety of trust in Providence.
Beauty of Christ-like forbearance.

THE KINGDOM OF DAV

DAVID ANOINTED. 2 Sam. v.; 1
xi.; xii. 23—40; xiv.

"The voice of God" in "the voi
people."

The proof—in victory.

The secret of David's kingly

trust in God—patient waiting—obedience to Providence.

The kingdom consolidated.

Genealogy. 1 Chron. ii. 3—17.

THE INAUGURATION OF THE REIGN WITH WORSHIP. 2 Sam. vi. 1—10; 1 Chron. xiii.

The removal of the ark—the reverent confession—sorrow in joy.

Read—Psa. cxxxix.

LESSON.—The ark the pledge of God's mercy—yet a death occurred at the mercy-seat. (*Cf.* 2 Cor. ii. 15, 16.)

THE ARK BROUGHT HOME. 2 Sam. vi. 11—23. 1 Chron. xv.; xvi. 1—3.

The presence of God the cause of joy.

The favour of God the spring of benevolence.

Both inexplicable to the ungodly.

THE SERVICE OF SONG FOR THE FESTIVAL.

For the journey. Psa. lxviii.

At its close. Psa. xxiv.; cxxxii.

THE ARK AT HOME. 1 Chron. xvi. 4—43.
The service of praise—of prayer—of the ministry.
Read—Psa. cv. 1—15; xcvi.; cvi. 47, 48.

THE TIME OF REFRESHING. Psa. xxiii.; cv. 16—45; cvi. 1—46.
"The consolations of God."
Devout recollection the saint's peace and strength.

THE TEMPLE PROPOSED. 2 Sam. vii.; 1 Chron. xvii.
Gratitude and its practical tendency.
The will accepted for the deed.
Renewed consecration.

THE BETTER KINGDOM FORESEEN. Psa. ii.; [xvi.;] xxii.
The kingdom of Messiah.
Opposition and triumph.
Messiah's death and resurrection.
"The sufferings of Christ and the glory that should follow."
Cf. Luke xxiv. 25—27; Acts iv. 24—30.

THE PROPHETIC VISION CONTINUED. Psa. xlv.; cx.; cxviii.

The King in his palace.

The King—a priest and conqueror.

The King—a worshipper.

VICTORY AND PRAISE. 2 Sam. viii.; 1 Chron. xviii.

The necessary conflict.

Victory in the Divine strength.

Read—Psa. lx.; cviii.

CHRISTIAN OBEDIENCE ANTICIPATED. 2 Sam. ix.

Mercy received prompts mercy again.

Mercy seeking an object is sure to find one.

Compare the gratification of revenge with the exercise of love.

Cf. Matt. v. 43—48; Rom. xii. 19—21.

THE SYRIANS SUBDUED. 2 Sam. x.; 1 Chron. xix.

The desire to do right does not exempt from trial.

"If God be for us, who can be against us."

Though God be for us, we are not exempt from the personal struggle.

Read—Psa. xx.; xxi.

PROSPERITY AND ITS DANGERS. 2 Sam. xi.

Temptation sought.

Unreasonable sin.

Consequence in a hardened heart.

Cf. Mark xiii. 37; xiv. 38; Matt. xxvi. 33—35; with 69—75.

REPROOF AND REPENTANCE. 2 Sam. xii. 1—14: Psa. li.

Self-condemnation the way to pardon. (*Cf.* Luke xviii. 13, 14.)

Mercy reserved for extremity.

Real repentance the fruit of mercy.

CONSEQUENCES OF SIN NOTWITHSTANDING REPENTANCE. 2 Sam. xii. 15—25.

The law of consequences. (*Cf.* Heb. xii. 5—13; Psa. xcix. 8.)

The reign of mercy notwithstanding.

Read—Psa. ciii.

FORGIVENESS AND RESTORATION. Psa. xxxii.; xxxiii.

Sin removed.

Mercy received through confession.

Pardon and praise.

MORE VICTORIES. 2 Sam. xii. 26—31; 1 Chron. xx.

Illustrative of—The Christian's enemies—his defence—the promise of victory in Christ. (*Cf.* 2 Cor. x. 4, 5; Rom. viii. 37—39.)

FAMILY TROUBLES. 2 Sam. xiii.

Danger of evil beginnings.

Compare the sin of David, the father, (2 Sam. xi. 2—4) with that of Amnon, the son.

Sin progressive: one sin leads to another.

The only safety in temptation—flight. (*Cf.* Gen. xxxix. 7—12; Prov. v.)

THE HEALING OF THE BREACH. 2 Sam. xiv.

The parable and its counterpart.

Hidden danger in the presence of the trangressor.

The favourite son the rod for the father.

THE KING AN EXILE. 2 Sam. xv.

NOTE.—The treachery of Ahithophel was probably due to his wounded honour, in consequence of David's adultery. Bathsheba was the granddaughter of Ahithophel, Uriah consequently his grandson by marriage, as well as brother officer with his son Eliam. (*Cf.* 2 Sam. xi. 3; xxiii. 34, 39.)

Chastisement.

Olivet and its associations: David's grief (2 Sam. xv. 30;) our Lord's agony (Matt. xxvi. 30—46;) our Lord's ascension (Luke xxiv. 50, 51.)

David a type of his Lord.

Read—Psa. iii.

CHASTISEMENT AND COMFORT. 2 Sam. xvi.

Resemblance between the punishment and the sin. (*Cf.* 20—22, and 2 Sam xii. 11, 12.)

The repentant and chastised sinner not forsaken. (*Cf.* Psa. lxxxix. 28—34.)

Read—Psa. vii.

THE CRISIS. 2 Sam. xvii.

The council—the mutual preparation—the suspense.

THE KING ALONE WITH GOD.

He opens his case.

Complaint and confidence. Psa. v.

Tremor and trust. Psa. lxx.

Remembrance and rest. Psa. iv.

He wrestles in prayer.

The threatening hour and the trustful heart. Psa. lv.

Longing for God's countenance and looking to God's courts. Psa. xlii.; [xliii.]

He anticipates the answer.

Patient waiting. Psa. lxii.

Powerful pleading. Psa. cxliii.

Perfect trust. Psa. lxxi.

THE BATTLE. 2 Sam. xviii.

Hopelessness of a bad cause.

"Be sure your sin will find you out." (*Cf.* Absalom.)

"The triumph of the wicked is short."

The sowing-time of weeping.
The reaping-time of joy.
The reversals by Providence the wit
for God and the security of his pe

Read—Psa. cxliv.

"NOT YOUR REST." 2 Sam. xx.
Rebellion again—victory repeat
sorrow in joy.
Cf. 2 Cor. iv. 8—18; Rev. vii. 14

CHANGES. 2 Sam. xxi.
Mysterious retribution. (*Cf.* Josh
15—27.)
Repeated conflict.

THE JOYFUL TERMINATION OF W
2 Sam. xxii. (Psa. xviii.)

THE "MIGHTY MEN," 2 Sam. xxiii.
39; 1 Chron. xxvi. 29—32; 1 Ch
xxvii.
Illustrative of—our fear—our need
our resources.

LESSONS.—No escape for the Christian from the Christian conflict.

His Captain ever victorious.

His victory certain through Christ.

The consciousness of this—his strength in his individual struggle.

THE KING'S SAD PRIDE. 2 Sam. xxiv.; 2 Chron. xxi.

His pride—a new development of sin.

Its lamentable consequences in the sufferings of his people—a proof that that the effects of sin reach beyond the sinner himself.

Mercy at last.

Read—Psa. xxx.

THE KING'S PREPARATIONS FOR TEMPLE-BUILDING. 1 Chron. xxii.

The site of the sanctuary—the spot where the king had been accepted. (Illustration of *the hallowed memories of a godly life.*)

The will accepted for the deed.

Cf. Gen. xxii. 14; xxviii. 16—22.

THE KING'S CHARGE TO SOLOMON. 1 Chron. xxviii.

Solomon appointed king. 1 Chron. xxiii. 1.

The loyal assembly convened. 1 Chron. xxviii. 1.

King David's address. 2—10.

The presentation of materials for the temple. 11—18.

Concluding words. 19—21.

Read—Psa. xii.; xci.; clxv.

THE KING AND HIS PEOPLE. 1 Chron. xxix. 1—22.

The king's example with respect to the temple. 1—5.

The free-will offering. 6—9.

The thanksgiving, praise, and prayer for Solomon. 10—19.

King David's psalm for Solomon. Psa. lxxii. ("Behold a greater than Solomon is here!")

The people's devotion and joy. 1 Chron. xxix. 20—22.

ARRANGEMENT OF THE TEMPLE SERVICE.

The Levites, 1 Chron. xxiii. 2—32; xxiv. 20—31; the priests, xxiv. 1—19; the singers, xxv.; the porters, xxvi. 1—12; the gate-keepers, xxvi. 13—19; the treasurers, xxvi. 20—28.

DAVID'S DEVOUT OLD AGE: PSALMS OF THE PERIOD.

His changeful Life. Psa. vi.; xxviii.; xxxviii.; xli.; lxix.; lxxxvi.; cxx.

His Hope. Psa. xl.; lxi.

Praise to God in Nature. Psa. viii.; xix.; xxix.; lxv.; civ.

The Brevity of Life. Psa. xxxix.

Rest in God. Psa. cxxxi.

Prayers and Praises for the People,—Psalms of the City and Temple. Psa. lxxviii.; xcv.; ci.; cxxi.; cxxii.; cxxiv.; cxxxiii.

DAVID'S DECLINING HEALTH. 1 Kings i.

"Going the way of all flesh."

The unscrupulous advantage taken of the king's weakness.

Overruling providence.
Cf. Job xi. 17: Psa. lxxi. 9, 18; xcii 14; Isa. xlvi. 4.

DAVID'S DYING CHARGE.

Exhortation to obedience. 1 Kings ii. 1—4.
Directions for the future. 1 Kings ii. 5—9.
Closing words. 2 Sam. xxiii. 1—7.
Accession of Solomon. 1 Chron. xxix. 22—25.
Death of the King, and summary of his reign. 1 Chron. xxix. 26—30; 1 Kings ii. 10, 11.
Genealogy. 1 Chron. iii.

THE REIGN OF SOLOMON.

ACCESSION OF THE KING. 1 Kings ii. 12—46; 2 Chron. i. 1.
Solomon proclaimed king.
The ambition of Adonijah overruled.

David's directions executed.

ESSONS.—The Divine promise can never fail.

in "finds out" the sinner, either in this world or in t which is to come.

E OPENING OF THE REIGN WITH WORSHIP.—THE KING'S MARRIAGE.

Sacrifice and vision at Gibeon. 1 Kings iii. 2—15; 2 Chron. i. 2—12.

Marriage with the Egyptian Princess. 1 Kings iii. 1.

ESSONS.—"Seek ye first the kingdom of God and righteousness."

"In all thy ways acknowledge Him, and He shall ect thy paths."

olomon's marriage a type of the union between our d and the church.

IE PRESAGE OF PROSPERITY.

Judgment between the two women. 1 Kings iii. 16—28.

The king's wisdom. 1 Kings iv. 29—34; 2 Chron. ix. 22—24; 1 Kings x. 23—25.

The riches of the kingdom. 2 Chron. i. 13, 15, 16; ix. 10, 11, 21, 27; 1 Kings x. 11, 12, 22, 27, 28.

Prosperity of the kingdom. 1 Kings iv. 20, 25.

Extent of the kingdom. 1 Kings iv. 21, 24; 2 Chron. ix. 26.

Lessons.—"Godliness is profitable unto all things." Yet prosperity is no gauge of character. (Eccles. ix. 1.)

While affliction is generally the lot of the righteous. (Psa. xxxiv. 19.)

THE GOVERNMENT, ITS OFFICERS, &c.

The princes. 1 Kings iv. 1—6.

The commissariat. 1 Kings iv. 7—19; 22, 23.

The cavalry. 1 Kings iv. 26—28: x. 26, 29; 2 Chron. i. 14, 17; ix. 25, 28. *Cf.* Rom. xiii. 1—8.

THE BUILDING OF THE TEMPLE PROPOSED. 1 Kings v.; 2 Chron. ii.

The message to the King of Tyre in reply to his congratulation.

The materials for the building.

The workers.

Cf. The Building of the Second Tem-

ple. Zech. iv. 6—10; Ezra iii. 10—13; vi. 14, 15.

Cf. The Spiritual Temple. Eph. ii. 19—22.

THE TEMPLE BUILT.

The foundation laid and the work commenced. 1 Kings vi. 1; 2 Chron. iii. 1, 2; 1 Kings vi. 37.

The building of the house. 1 Kings vi. 2, 3, 15—22, 29—35; 2 Chron. iii. 3—10.

The inner court, 1 Kings, vi. 36; the windows, 1 Kings vi. 4; the court of the priests, 2 Chron. iv. 9; the chambers, 1 Kings vi. 5—10; the two pillars, 1 Kings vii. 13—22; 2 Chron. iii. 15—17; iv. 11—13.

God's promise. 1 Kings vi. 11—13.

The house completed. 1 Kings vi. 14, 38.

ILLUSTRATIVE—Of the constancy of Divine worship in all ages: God has always a temple.

Of the spiritual temple of the church. (1 Cor. vi. 19.)

Of the temple of heaven. (Rev. iv.)
Of heaven as all temple, because all worship. (Rev. xxi. 22.)

THE TEMPLE FURNITURE.

The cherubim, 1 Kings vi. 2
Chron. iii. 11—13 (*cf.* 1 P
the vail, 2 Chron. iii. 14 (c
19—22;)—the tables, gol
and candlesticks, 2 Chron.
19—22 (*cf.* Jno. vi. 48;
15; Jno. viii. 12;)—the m
1 Kings vii. 23—37; 2 (
2—5, 10; the lavers, 1
38, 39; 2 Chron. iv. 6 (c
4—6;)—the brazen altar,
iv. 1 (*cf.* Heb. xiii. 10—14.)
Summary, 1 Kings vii. 40—51
iv. 14—18; v. 1. (*Cf.* H
—12.

THE FEAST OF THE DEDICATION.

The induction of the ark. 1 K
1—4; 6—9; 2 Chron. v. 2—

The Service of Song and God's response. 2 Chron. v. 11—14; 1 Kings viii. 10, 11.

Read—Psa. xlvii.; xcvii.; xcviii.; xcix.; c.; cxxxv.; cxxxvi.

The preliminary sacrifice. 1 Kings viii. 5; 2 Chron. v. 6.

Solomon's address. 1 Kings viii. 12—21; 2 Chron. vi. 1—11.

Solomon's prayer. 1 Kings viii. 22—53; 2 Chron. vi. 12—42.

Solomon's benediction. 1 Kings viii. 54—61.

The answer by fire and the repeated sacrifice. 1 Kings viii. 62—64; 2 Chron. vii. 1—7.

The Feast. 1 Kings viii. 65, 66; 2 Chron. vii. 8—11.

God's Second Manifestation to the King.

The loving warning. 1 Kings ix. 1—9; 2 Chron. vii. 12—22.

Lessons.—God's knowledge of the more assailable points of our nature, and foreknowledge of our whole life.

His warnings intended as preservatives from evil. "Happy is the man that feareth always." (Prov. xxviii. 14.)

THE BUILDING OF THE PALACES. 1 Kings vii. 1—12.

The King's Palace.

The House of the Forest of Lebanon.

The Queen's Palace.

Cf. The heavenly dignity. (Rev. xx. 4; xxi. 2—4, 10, 11, 26, 27; xxii. 5.)

CONGRATULATIONS AND SETTLEMENTS.

Visit of the King of Tyre and treaty. 1 Kings ix. 10—14; 2 Chron. viii. 1—6.

Taxation. 1 Kings ix. 15—19.

Solomon's tributaries. 1 Kings ix. 20—23; 2 Chron. viii. 7—10.

The queen removes to her palace. 1 Kings ix. 24; 2 Chron. viii. 11.

The arrangements for sacrifice. 1 Kings ix. 25; 2 Chron. viii. 12, 13.

The Levites. 2 Chron. viii. 14—16.

mines. 1 Kings ix. 26—28; 2 hron. viii. 17 ,18.

f. The Kingdom of Christ. (Jno. xviii. 36, 37; Rev. i. 4—7; xix. 11—16.)

OF THE QUEEN OF SHEBA.

interview. 1 Kings x. 1—10, 13; Chron. ix. 1—9, 12.

King in his magnificence. 1 Kings . 14—21; 2 Chron ix. 13—20.

f. Matt. xii. 6, 41, 42; vi. 28—30.

NSPIRED LITERATURE OF THE REIGN.

HE KING'S PROVERBS.

oduction, Prov. i. 1—19.—Wisdom's ddress, i. 20—33.—Wisdom's excel- ncy, ii.—Wisdom's precepts, iii.— Visdom's promises, iv.—Dangers of f youth, v.—Dangers of life generally i.—An example from life, vii.—Wis- om's appeal, viii.; ix. 1—12.—Folly's emptation, ix. 13—18.—*Proverbs*, x.

—xxix.—*Agur's Religious Philosophy*, xxx.—*King Lemuel's Memories of his Mother's Teaching*, xxxi.

II.—The King's Song of Songs.

Note.—The Song of Solomon is the one book in Holy Scripture whose style is exclusively Oriental. Its construction is dramatic, but it is a sacred drama. Its use for Christians is for illustration of the mutual relationship and love between our Lord and the church. To quote the words of the introduction to Dr. Zöckler's arrangement (which is followed below), "in consequence of Solomon's representative character as the vicegerent and type of the Divine King of Israel, his individual and earthly relations become the mirror of the spiritual and heavenly. His human love to the woman of his choice is the symbol of the love of God to His elect people, of Jehovah to Israel, of Christ to His church; . . . . in this manner shadowing forth the greatest and most glorious of monarchs, the most tender and affectionate, the most loving and best of bridegrooms, Jehovah-Jesus."

In the following analysis no attempt is made to infer the spiritual teaching: this is sufficiently implied in the relationship depicted, New Testament illustrations of which may be seen in Eph. v. 22—33; Rev. xiv. 1—5; xix. 1—9; xxi. 2, 9.

FIRST SONG. i. 1—17; ii. 1—7. (*The First Interview at the Royal Palace, Jerusalem.*)

rst Scene.—Shulamith and the Daughters of Jerusalem, i. 2—8.

Shulamith, 2, 3; Shulamith and the Daughters of Jerusalem (in responsive song) 4; Shulamith, 5, 6; (looking around for Solomon) 7; Daughters of Jerusalem, 8.

cond Scene.—Solomon and Shulamith, i. 9—17; ii. 1—7.

Solomon, 9—11; Shulamith, 12—14; Solomon, 15; Shulamith, 16, 17; ii. 1; Solomon, 2; Shulamith, 3—7.

SECOND SONG. ii. 8—17; iii. 1—5. (*The First Meeting, related by Shulamith, who has returned to her home.*).

rst (*and only*) *Scene.*—Shulamith (alone.)

Rehearsing the interview, ii. 8—17; she sleeps, and after some time awakes again, iii. 1—5.

THIRD SONG. iii. 6—11; iv.; (*The solemn bringing of the B and the Marriage at Jerusalem*

First Scene.—The entry of the Bridal into Jerusalem.

Daughters of Jerusalem (as specta of the bridal procession,) iii. 6—1

Second Scene.—Solomon and Shulam (at the wedding feast in the r palace.) iv. v. 1.

Solomon, iv. 1—5; Shulamith, 6; S mon, 7—15; Shulamith, 16; S mon, v. 1.

FOURTH SONG. v. 2—16; vi.; viii. 1—4. (*Shulamith's longing her home again awakened.*)

First Scene.—Shulamith and the Daugh of Jerusalem. v. 2—16; vi. 1—

Shulamith (relating a dream,) 2-

Daughters of Jerusalem, 9; Sh mith, 10—16; Daughters of Jer lem, vi. 1; Shulamith, 2, 3.

Second Scene.—Solomon to the same as before. vi. 4—13; vii. 1—5.

Solomon, 4—10; Shulamith, 11, 12; Daughters of Jerusalem, Shulamith, Daughters of Jerusalem, 13; Solomon vii. 1—5.

Third Scene.—Solomon and Shulamith (alone). vii. 6—13; viii. 1—4.

Solomon, 6—9; Shulamith (interrupting) 9—13; viii. 1—4.

FIFTH SONG. viii. 5—14. (*The return home, and triumph of the Bride's chaste love.*)

First Scene.—The arrival home. 5—7.

People in the fields at Shunem, 5; Solomon entering with Shulamith, 5; Shulamith, 6, 7.

Second Scene.—Shulamith with Solomon (in circle of friends,) 8—14.

Shulamith, 8; Shulamith's brothers, 9; Shulamith, 10—12; Solomon, 13; Shulamith, 14.

THE KING'S OLD AGE AND DECLINING PIETY.

Sinful love and idolatry. 1 Kings xi. 1—8.

God's reproof. 9—13.

Cf. Heb. x. 23—39.

THE KING'S REVIEW OF HIS LIFE. (*Ecclesiastes.*)

NOTE.—No notice is here taken of the modern attempt to identify Koheleth (or the Preacher) with another than Solomon. The testimony of chap. i. 1, 12 is accepted.

Of Material Nature (chap. i.)—The unrest of creation.—Its sameness—The mystery of evil.

Of Human Life (chap. ii.)—Sensuous pleasure.—Wisdom.—Care.

Of Time (chap. iii.)—Changes inevitable.—God eternal.—The triumph of evil only temporary.—Importance of eternity.

Of the Contrasts in Life (chap. iv.)—Appearances misleading.—No rest on earth.

Of Religion (chap. v.)—Sin associated with Divine service.—God cannot be ig-

ıred.—Trust in God the only true satis-
ction.—The proof in the death of a
nner.

Of the Problems of Life (chap. vi.)—No
ıtisfaction in the present.—Death com-
ıon to all.—The knowledge of God the
nly key to life's mysteries.

*Remedies against the sins and miseries
f Worldliness* (chap. vii.)—A godly
haracter, 1; remembrance of our mor-
ality, 2—4; godly discipline, 5, 6; pa-
ience, 7—10; spiritual wisdom, 11, 12,
19; submission to God, 13, 15; modera-
tion, 14, 16—18; godly observation, 20—
22, 27—29; jealousy for the Divine honour,
29; confidence in God, and hatred of sin,
23—26, 29.

Of the Divine Government (chap. viii.)
—Kings as God's representatives, 1—5;
dependence of man, 6—8; this dependence
a trial to faith, 9, 10, 14; true faith, how-
ever, triumphant, 11—13; faith better

than wisdom, 16, 17; faith and providence, 15.

Direction in Life's Mysteries (chap. ix.) —Apparent likeness in the lot of all, 2, 3; but the real difference, 1; the consequent unreasonabless of a reckless spirit, 4—6; the proper use of time, 7—10; the godly spirit in which time should be used: because it is impossible to know the future, 11, 12; because godly wisdom modifies circumstances, 13—18; because all our life is under God's control, 1, 7.

Religion in Daily Life (chap. x.)—Inequalities in life, 5—7, 19; but overruling providence therein, 8, 9. *Necessity for godly wisdom*, 12; as a guiding power, 2, 4, 10, 17, 20; as a gracious influence, 12; as the indication of sincerity, 2; as the qualification for high positions, 17; as a preservative in danger, 4, 20. *Contrast in the case of sinful folly*, manifested in insincerity, 2; self-betrayal, 1, 3; sins of the tongue, 11—14; labour in vain, 15; selfishness, 16; sloth, 18.

pe in the midst of earthly vanity,
. xi.)—Sowing ensures reaping, 1;
encouragement when there is no
diate fruit, 2; spontaneous sowing,
wing amidst discouragement, 4; the
with God, 5; sowing the good seed
constant, 6.

pe to be fixed on the future (chap.
-The days of darkness are here, 7, 8;
ay of judgment is coming, 9; these
d be remembered in youth, 10.

dliness "the conclusion of the matter"
. xii.)—Definition of godliness—re-
orance of God, 1; advantages of
ness in youth, 2; the sorrows of old
n argument for youthful godliness,
; the additional lesson from death,
e conclusion, 8—14.

TISEMENT AND DEATH OF SOLOMON.
e trouble of Hadad. 1 Kings xi.
14—22.
e opposition of Rezon. 23—25.
oboam and the prophet. 26—40.

The closing scene. 1 Kings xi. 41–43; 2 Chron. ix. 29—31.

LESSONS.—The necessity for watchfulness against the beginnings of evil.

The danger of leaving the "first love." (Rev. ii. 4.

The mercy of chastisement. (Heb. xii. 5—11.)

THE DIVISION OF THE KINGDOM

NOTE.—Archbishop Usher's chronology is follow in the dates given below.

THE ACCESSION OF REHOBOAM. B. C. 9 —958.

His coronation. 1 Kings xii. 1; 2 Chr x. 1.

The people's demand and the kin reply. 1 Kings xii. 2—15; 2 Chr x. 2—15.

The schism. 1 Kings xii. 16—20; Chron. x. 16—19.

Rehoboam's projected war overrul 1 Kings xii. 21—24; 2 Chron. 1—4.

His policy of defence. 2 Chron. xi. 5—

Religious advantages. 2 Chron. xi. 13—16.

The king's family and government. 2 Chron. xi. 18—23.

LESSONS.—No substitute for experience: the expe-
ice of the aged was despised by Rehoboam, and the
ng preferred to his cost.

The Divine purpose and human free agency: their
nection (2 Chron. x. 15.)

Obedience to God the line of safety.

God's faithfulness to His covenant: the house of
vid still had dominion. (*Cf. The Covenant with
rist.*)

ROBOAM'S KINGDOM ESTABLISHED. 1 Kings xii. 25. B.C. 975.

IE REIGN OF REHOBOAM (*over the Two Tribes.*) B.C. 975—958.

The establishment of the monarchy. 1 Kings xiv. 21—24; 2 Chron. xi. 17.

The war with Shishak. 1 Kings xiv. 25—28; 2 Chron. xii. 1—12.

Summary of the reign. 1 Kings xiv. 29—31; 2 Chron. xii. 13—16.

LESSONS.—Sin and its consequences.

Submission transforms the consequences of sin into a merciful discipline.

JEROBOAM HIS CONTEMPORARY OVER ISRAEL. B.C. 975—954.

His idolatrous policy. 1 Kings xii. 26—33.

The warning by the prophet. 1 Kings xiii. 1—10.

The practical repetition of the warning in the prophet's own death. 11—32.

The king's obduracy. 33, 34.

LESSONS.—God's word in providence as well as in prophecy.

Danger of misinterpretation.

Necessity of the receptive heart, or its lessons are lost.

THE KINGDOMS OF JUDAH AND ISRAEL.

ABIJAH (*or Abijam.*) B.C. 958—955.

The reign short and sinful. 1 Kings xv. 1—8.

war with Jeroboam, and victory.
hron. xiii. 1—20.
ıary of the reign. 21, 22; xiv. 1.

.—If the heart is "not perfect" the atti-
rds God is false.

a sinner there are occasional appearances of
self," indicative of the possibilities of a
.

orary Reign in Israel—JEROBOAM.

ickness of Jeroboam's son. 1 Kings
. 1—16.
mercy exemplified in his death.
18.
ı of Jeroboam. 19, 20.

.—The "ministry of pain" a memento that
to seek the Lord."

stery of early death explained.

noral government illustrated in Jeroboam's
warnings and ultimate impenitence. (Ezek.
; Matt. xxi. 33—43.

.c. 955—914. 1 Kings xv. 8—24,
; 2 Chron. xiv.; xv.; xvi.
ing restores Divine worship.

Defeats the army of Ethiopia.
Renews the nation's covenant with G
Foils the attempt of Baasha, king
Israel.
The imperfection of the king's cha
ter: his sickness and death.

LESSONS.—"Godliness is profitable unto all thi
Note.—Baasha appears to have built Ramah o
count of the re-establishment of Divine worsh
Judah, and the consequent migration from one kin
to the other. (*Cf.* 2 Chron. xi. 13, 14, 16; xv. 1
xvi. 1.) The depopulation of the kingdom of
and increase of Judah may be thus traced. Orig
Judah numbered 180,000 men of war (1 King
21): eighteen years after, under Abijah, the nu
was 400,000 (2 Chron. xiii. 3;)—under Asa it
580,000 (2 Chron. xiv. 8;) and under Jeho
1,160,000 (2 Chron. xvii. 14—18.) On the other
Israel originally numbered 800,000 (2 Chron. xii
while under Ahab the army was as "two little fl
(1 Kings xx. 27.)

Observe in Asa an illustration of the progress o
religion in the saint: it begins in prayer—advan
a full self-surrender—progresses to a victorious wa
sin.

Learn also the imperfection of even good men:
best of men are but men at the best."

ntemporary Reigns in Israel—

JEROBOAM.

NADAB. 1 Kings xv. 25—27, 31.

BAASHA. 27—30, 33, 34; xvi. 1—7; 2 Chron. xvi. 1—6.

ELAH. 1 Kings xvi. 8—10, 14.

ZIMRI. 9—13, 15—20.

OMRI. 16, 21—28.

AHAB. The evil beginning of his reign. 29—34.

LESSONS.—"The triumph of the wicked is short."

The instability of the godless and falsely religious: the many reigns in Israel against the one in lah.

The progress of sin, and its influence on the national sperity.

Only "righteousness *exalteth a nation.*"

HOSHAPHAT. B.C. 914—892. 1 Kings xxii. 41—50; 2 Kings iii. 4—27; 2 Chron. xvii.; xviii.; xix.; xx.; xxi. 1.

Divine worship renewed.

The king's sinful alliance with Ahab.

His restoration by means of Jehu the prophet.

The appointment of the judges.

Read—Psa. lxxxii.

The invasion by Moab: Jehoshaphat's prayer.

Read—Psa. lxxxiii.

Victory by praise.

Read—Psa. xlvi.; cxv.

The king's alliance with Ahaziah.

His co-operation with Joram against Moab.

LESSONS.—Fruits of true godliness illustrated in Jehosaphat: decision of character—reverence for the word of God—care for the religious instruction and welfare of others—acknowledgment of God "in all our ways."

Sin and danger of worldly conformity.

Value of the practical warnings of providence.

Contemporary Reigns in Israel—

AHAB.

The famine and Elijah the prophet. 1 Kings xvii.

LESSONS.—Sin always entails its consequence: sin always involves famine—spiritual, if not literal. (*Cf.* Luke xv. 14—16.)

rovidence always in favour of the godly.
ull self-surrender to God necessary to the realiza-
of His help.
in "brought to remembrance" by the death of
thly joy, only that a resurrection-life may be the
dge of pardon and the beginning of a heavenly joy.
NOTE.—Elijah in the famine did not take refuge in
kingdom of Judah: perhaps the reason may be
nd in the unhallowed alliance of the King of Judah
th Ahab; for Jehoshaphat was about marrying, or
d already married his son Jehoram to Athaliah,
ughter of Ahab. (*Cf.* 2 Kings viii. 18; 2 Chron.
iii. 1.)

Elijah's second appearance. 1 Kings xviii. 1—19.

Decision by sacrifice. 20—46. (*Cf. The Sacrifice of Christ.*)

LESSONS.—Faithful men may be found in the most
ithless times. (*Cf.* Rev. xi. 3—12.)
Israel's condition the illustration of the state of the
ndecided. (*Cf.* Matt. vi. 24.)
The power of prayer (*cf.* Jas. v. 17, 18,) and the
eed of patience (*cf.* Jas. v. 7, 8.)

Elijah at Horeb. 1 Kings xix.

LESSONS.—Weakness of the strong when faith is
iling.
Need of heart-silence that the "still small voice"
ay be heard.

No man indispensable: Elijah, even, can be
for Elisha must follow.

Siege of Samaria. 1 Kings xx

Lessons.—God's repetitions in Providence:
of famine was unheeded—now the voice o
heard.

God's design in Providence—to lead to re
(Rom. ii. 4.)

The seizure of Naboth's vi
1 Kings xxi.

Lessons.—"The exceeding sinfulness of sin
we endorse or voluntarily permit *we do* (*c*
19.)

Consequences of sin bitter—yet mercy war
"the bitter end" (*cf.* 21—24, 27—29.)

Death of Ahab at Ramoth-
1 Kings xxii. 1—40.

Lessons.—"The bitter end at last."

"There is no counsel . . . against th
the "venture" of man was the vengeance of

Faithfulness of God to his word: if to his
ing, then to his promise also.

Ahaziah. 1 Kings xxii. 51—
Kings i.

Lessons.—"Like father, like son."

he prophet above the king—the Divine law and the istian church superior to human control and patron-

ſEHORAM (*or Joram.*)

The translation of Elijah, and commencement of Elisha's ministry. 2 Kings ii.

ıESSONS.—The presence of God transfigures death a translation (*cf.* The Transfiguration, Matt. xvii. 13.)

'he work of God dependent on no man, and prosive under various conditions.

Jehoram's expedition against Moab. 2 Kings iii.

ıESSONS.—A good man is out of place among evil ciates.

'he righteous are "the salt of the earth."

'he preservation of the ungodly thus due to the tence of the godly.

ſOTE.—The future intimacy between Elisha and g Jehoram may, perhaps, be explained by their rview at this miracle of the water. (*Cf.* 2 Kings 14; iv. 13.)

Elisha's Miracles. 2 Kings iv. 1—17.

ıESSONS.—A good man is often poor (Jas. ii. 5.)

'he point of extremity sometimes reached in "the ctions of the people of God."

"Man's extremity is God's opportunity."

We never lose by what is done for God. (Prov. iii. 9, 10; xi. 24; 2 Cor. ix. 6—11.)

Elisha and Naaman. 2 Kings v.

ILLUSTRATIVE—Of the leprosy of sin.

"Salvation is of the Jews" (Jno. iv. 22; *cf.* Matt. viii. 2—4.)

One way of salvation only: its simplicity—"wash, and be clean." (*Cf.* Zech. xiii. 1; 1 Jno. i. 7.)

"The renewal of your mind" illustrated in the transition from "rage" (12) to prayer (17.)

Falsehood always involves moral leprosy.

Other miracles. 2 Kings vi. 1—23.

LESSONS.—Unselfishness of spiritual power—the axe belonged to another.

The ministry of angels. *Cf.* Psa. xxxiv. 7; Heb. i. 14.)

The law of love. (*Cf.* Matt. vii. 12.)

The Siege of Samaria. 2 Kings vi. 24—33; vii.

LESSONS.—God's word often in contrast to human probability.

The reasoning and conduct of the lepers an illustration of the sinner's venture to Christ.

Unbelief the road to ruin.

The Resurrection of the Widow's Son. 2 Kings iv. 18—44. (*Cf.* 1 Kings xvii. 17—24; Luke vii. 11—17.)

LESSONS.—"There is no household, howsoe'er defended,
But has one vacant chair."
"There shall be a resurrection of the dead."
"I am the resurrection and the life."

JEHORAM. B. C. 892—885. 2 Kings viii. 16—24; 2 Chron. xxi.

NOTE.—Jehoram appears to have reigned first in consort with his father. (*Cf.* 2 Kings i. 17; iii. 1; viii. 16.)

The letter from Elijah.
The revolt of the Edomites.
Spoliation of the kingdom by the Philistines, Arabians, and Ethiopians.
The king's loathsome sickness and death.

LESSONS.—"Evil communications corrupt good manners." (*Cf.* 2 Kings viii. 18.)

God's warnings progressive and cumulative: *cf.* the word—the loss of possessions—personal affliction.

Warning obeyed ends in mercy—warning abused, in judgment.

Contemporary Reign in Israel—JEHORAM *or Joram.*

Elisha's prophecy. 2 Kings viii. 1, 2.

Return of the Shunammite. 3—6.

Accession of Hazael to the throne of Syria. 7—15.

LESSON.—The painful element in every spiritual life—foresight of the sinner's doom.

Tenderness, not harshness—the true attitude of the saint toward the sinner.

AHAZIAH. B. C. 885—884. 2 Kings viii. 25—29; ix. 16—29; 2 Chron. xxii. 1—9.

Alliance with Joram against Syria.

Visit to Joram at Jezreel.

Death at the hand of Jehu.

ILLUSTRATIVE—Of the sad abuse of maternal influence.

Of the consequence of obeying an earthly rather than a heavenly parent. (*Cf.* Matt. x. 37.)

Contemporary Reign in Israel—JEHORAM (*or Joram.*) 2 Kings ix. 1—29.

The king is wounded in battle. (2 Chron. xxii. 5, 6.)

Jehu is anointed his successor.
Jehu executes God's vengeance.

LESSONS.—The trial—the failure—the displacement f the unfaithful.

God repeats moral law in history and in the indi-idual consciousness.

ATHALIAH (*the Queen-Mother and Usurper.*) B. C. 884—878. 2 Kings xi. 1—3; 2 Chron. xxii. 10—12.

LESSONS.—Sin may realize temporary success, but ust end in final failure.

One faithful man or woman is powerful for good.

Providence is God's—the means are ours.

Contemporary Reign in Israel—JEHU. 2 Kings ix. 30—37; x. 1—31.

He slays Jezebel.
Destroys the posterity of Ahab.
Kills the brethren of Ahaziah.
Entraps and destroys the worshippers of Baal.

LESSONS.—Jehu's obedience an illustration of an unworthy motive in a worthy cause.

An instance of self-glorification in God's service.

JOASH (*or Jehoash.*) B. C. 878—839.
2 Kings xi. 4—21; xii.; 2 Chron. xxiii.; xxiv.

Joash proclaimed by Jehoiada the priest.
Athaliah, the usurper, slain.
The temple repaired.
The people's relapse into idolatry—the martyrdom of Zechariah (*cf.* Matt. xxiii. 34-37; Acts vii. 51—53, 59, 60) and death of Jehoiada.
The punishment by means of Syria.
The king's death.

LESSONS.—The new beginnings in our life.

The repetition of the opportunity a practical exhortation to "redeem the time."

Joash an illustration of the feeble moral character that can obey when supported by another, but fails when left to itself.

Hence—"Blessed is the man that maketh *the Lord* his trust."

Contemporary Reigns in Israel—

JEHU.

The spoliation of the kingdom.
2 Kings x. 32—36.

JEHOAHAZ.

Spoliation, but deliverance. 2 Kings xiii. 1—9.

JEHOASH (*King in consort with Jehoahaz*, B. C. 841—838, 2 Kings xiii. 10—24; *King alone*, B. C. 838—823.)

Oppression by Hazael and Benhadad, of Syria.

Visit of the king to the dying prophet.

Resurrection of the dead by means of the prophet's bones.

Death of Hazael.

Jonah is sent to Nineveh and prophesies.—*Read* Jonah i.; ii.; iii.; iv.

LESSONS.—"The beginning of the end"—God is long-suffering, but just.

True prayer always heard. (*Cf.* Isa. lv. 6, 7; Ezek. xviii. 23.)

The posthumous power of a good man illustrated in the case of Elisha's bones. (*Cf.* The example of the righteous—their writings—their benefactions.)

Nineveh and Israel: Nineveh spared—Israel "cut short." (*Cf.* Jonah iv.)

AMAZIAH. B. C. 839—810. 2 Kings xiv. 1—20; 2 Chron. xxv.

The king makes war with Edom: he dismisses the Israelitish contingent in obedience to the prophet—he conquers Edom, but is conquered by Edomite idolatry.

In his pride he challenges the king of Israel: he is vanquished, taken prisoner, and dies by assassination.

LESSONS.—"Them that honour me I will honour."
"Pride goeth before destruction."
Declension: its rebuke—its issue, when unrepented, in hardness of heart.

Contemporary Reigns in Israel.

JEHOASH (*or Joash*).

The victory over Syria according to Elisha's prophecy. 2 Kings xiii. 25.

The victory over Judah. 2 Kings xiv. 8—16; 2 Chron. xxv. 17—24.

LESSON.—Spiritual victory according to faith (*cf.* 2 Kings xiii. 18, 19, 25.)

ʃEROBOAM II.

He restores the frontier of Israel, but follows idolatrous practices. 2 Kings xiv. 23—27.

Jonah prophesies.

ʌESSON.—Israel's affliction and God's mercy (illus-ıive of Psa. ciii. 8, 13.)

ʃach deliverance in life a new opportunity.

ZIAH (*or Azariah.*) B. C. 810—758. 2 Kings xiv. 21, 22; xv. 1—7; 2 Chron. xxvi.

His good reign during the lifetime of Zechariah.

His conquest of the Philistines, &c.

The increased prosperity of the country, and its military power.

Joel foretells the overthrow of Judah. Joel i.; ii.; iii.

The king's sacrilege.

The king a leper until his death (Jotham the regent.)

Isaiah called to be a prophet. Isa. i. 1.

NOTE.— No notice is here taken of the modern theory, ich assumes the writings of a second Isaiah in the phecy of that name.

His vision in the year of the king's death. Isa. vi. (*cf.* Matt. xiii. 10–17.)

His prophecy of God's judgments, and of the kingdom of Christ. Isa. ii.; iii.; iv.; v.

LESSONS.—Possibility of tarnishing a bright beginning.

Chastisement accepted—a life-long and merciful humiliation.

The kingship and the priesthood united in the better kingdom of Christ (*cf.* Zech. vi. 13.)

Contemporary Reigns in Israel.

JEROBOAM II. 2 Kings xiv. 28, 29.

Hosea makes his first appeal to the ten tribes. Hos. i.; ii.; iii.

ILLUSTRATIVE—Of the people's shameful and manifold sin—Of God's tender mercy—Of the approaching punishment in the captivity—Of the blessings of the gospel as the true antidote for sin.

Amos denounces Israel's sin, and foretells judgment. Amos i.—iii.; v.—ix.

NOTE.—Amos was a herdsman and fruit gatherer (i. 1; vii. 14,) and his images are in harmony with his calling. See i. 2, 3; ii. 9, 13; iii. 4, 5, 12; iv. 3; v. 11, 16, 19; vi. 4, 12; vii. 1; viii. 1, 2, 5, 6; ix. 9, 13, 14.

DESCRIPTIVE—Of the comparison between Israel and nations.—Of the terribleness of Israel's defection.—the approaching desolation.—Of the outcome in the iblishment of Christ's kingdom.

INTERREGNUM.

Hosea prophecies. Hos. iv.

ZACHARIAH. 2 Kings xv. 8—12.

SHALLUM. 13—15.

MENAHEM. 16—22.

Pul, of Assyria, invading Israel, is diverted by a bribe.

PEKAHIAH. 23—25.

PEKAH. 25—28.

LESSONS.—The cup of sin filling up.—Judgment sting—yet warning given.

THAM. B. C. 758—742. (Regent from 761—756.) 2 Kings xv. 32—38; 2 Chron. xxvii.

The king's godliness and victories.

His reverses.

Micah prophecies. Mic. i.; ii.

LESSONS.—A good man has often to contend with d times.

His portion—the Lord: his end—peace.

Contemporary Reign in Israel—PEKAH. 2 Kings xv. 25—28.

AHAZ. B. C. 742—726. 2 Kings xvi.; 2 Chron. xxviii.

The invasion of Pekah.

Alliance with Tiglath-pileser.

Isaiah denounces this. Isa. vii.; viii.; ix.; x. 1—4.

ILLUSTRATIVE—Of the sin of unholy alliances—Of God's all-sufficient help—Of the help laid on "One that is mighty"—Of the everlasting kingdom of Christ.

Isaiah prophesies the ruin of Damascus and the ten tribes. Isa. xvii.

Obadiah condemns Edom for uniting with the Assyrians against Judah. Obad. 1—21.

The king grows more idolatrous, and *Isaiah* denounces the sins of the people. Isa. i. 2—31; xxviii.

ILLUSTRATIVE—Of the completeness of man's corruption—Of the infinity of God's mercy. (i. 18.)

Hosea joins in the reproof, and invites to return. Hos. v.; vi.

ILLUSTRATIVE—Of God's return to "His place" until the sinner's return from his—Of the hiding of God's face as the stimulus to repentance.

The king dies, and *Isaiah* prophesies again. Isa. xiv. 28—32.

Contemporary Reigns in Israel.

PEKAH.

The beginning of the captivity under Tiglath-pileser. 2 Kings xv. 29—31.

HOSHEA.

The king becomes a tributary of Assyria under Shalmaneser. 2 Kings xvii. 1—3.

HEZEKIAH. B. C. 726—698. 2 Kings xviii.; xix.; xx.; 2 Chron. xxix.; xxx.; xxxi.; xxxii.

Godliness of the king.

The king and the Levites.

Reconsecration of the temple.

Isaiah denounces Moab. Isa. xv.; xvi.

Micah supports the king by his prophecies. Mic. iii.—vii.

The solemn passover. (2 Chron. xxx.)

Regulation of the temple-service and abolition of idolatry throughout the land. 2 Chron. xxxi.)

Isaiah denounces Tyre. Isa. xxiii.

He prophesies the Assyrian invasion, and the kingdom of Christ. Isa. x. 5—34; xi.; xii.; xiii.; xiv. 1—27.

Lessons.—God's enemies His instruments in chastising His people.

Mercy follows judgment—the kingdom of Christ follows the kingdom of Israel.

Praise should follow despondency—as mercy follows judgment.

The final doom of the ungodly, notwithstanding their temporary power and prosperity.

Isaiah prophesies the desolation and restoration of the Jews. Isa. xxiv.; xxv.; xxvi.; xxvii.

Illustrative—Of judgment—prayer—patience—hope.

Isaiah prophesies the invasion of Judea, and the fall of Assyria and Babylon, and reproves Israel's sin. He delivers the burden of his prophecy also concerning Egypt, Ethiopia, Edom, and

Arabia. Isa. xx.; xxi.; xxii. 1—14; xxix.; xxx.; xxxi.

ILLUSTRATIVE—Of God's discipline towards His ›ple—Of His methods of chastisement by means His enemies—On the folly of leaning on earthly pports, as Israel leaned on Egypt—Of the ultimate struction of God's enemies and hope of His people.

Sennacherib's expedition against Hezekiah and pacification by tribute. Isa. xxxvi. 1. (*Cf.* 2 Kings xviii. 13—16.)

Hezekiah's sickness, Isa. xxxviii. 1—3; the prophet's message, 4—8; the means of the king's recovery, 21, 22; his thanksgiving, 9—20.

Isaiah's prophecies. Isa. xxxii.; xxxiii.; xxxiv.; xxxv.

ILLUSTRATIVE of the kingdom of Christ in comparison th the kingdoms of this world. (*Cf.* Rev. xi. 15.)

Nahum denounces Nineveh. Nah. i.; ii.; iii.

Second invasion of Sennacherib and destruction of his army. Isa. xxxvi. 2—22; xxxvii.

ead—Psa. xliv.; lxxiii.; lxxv.; lxxvi.

LESSONS.—"If God be for us, who can be against us?"

How to deal with our trials—"spread" them "before the Lord."

Danger of prosperity.

Humility the path to exaltation.

Power of the prayer of faith. (*Cf.* Jas. v. 14—16.)

Hezekiah's pride in relation to the Babylonian ambassadors. *Isaiah* predicts the captivity. Isa. xxxix.

NOTE.—We find that after Hezekiah's treasury had been exhausted by the tribute paid to the king of Assyria (2 Kings xviii. 13—16) he was yet able to make an exhibition of his treasures (Isa. xxxix.) This may be accounted for by the fact that, on his recovery from his sickness, he received congratulations and presents (2 Chron. xxxii. 22, 23.)

Isaiah's prophecies. Isa. xl.—lxvi.

NOTE.—As the latter part of Isaiah's prophecy covers so large a surface, it would swell this work beyond the limits assigned to attempt any sufficient analysis.

Contemporary Reign in Israel—HOSHEA. 2 Kings xvii. 4—41.

The king neglects his payment of tribute.

Hosea predicts the captivity of Israel, and exhorts to repentance. Hos. vii.—xiv.

Shalmaneser besieges Samaria, and carries captive the ten tribes.

Isaiah prophesies in Judah the restoration of the ten tribes, the punishment of Egypt, and the conversion of Egypt and Assyria. Isa. xviii.; xix.

LESSONS.—Possibility of iniquity becoming "full." (*Cf.* Gen. xv. 16.)

Sin always issues in captivity. (*Cf.* 2 Tim. ii. 26.)

Mercy to strangers—illustration in the interview between our Lord and the Samaritan woman. (Jno. iv. 1-42.

THE KINGDOM OF JUDAH

TO THE CAPTIVITY.

MANASSEH. B. C. 698—643. 2 Kings xxi. 1—18; 2 Chron. xxxiii. 1—20.

The king's daring impiety.

His captivity and repentance.

His restoration and death.

Isaiah prophesies the captivity of Shebna. Isa. xxii. 15—25.

LESSONS.—How sin can ruin—how grace can save. (*Cf.* 1 Tim. i. 15; Eph. ii. 8.)

AMON. B. C. 643—641. 2 Kings xxi. 19—26; 2 Chron. xxxiii. 21—25.

His wicked reign.

His death by conspiracy.

LESSONS.—The father's sin reproduced, but not his repentance—a warning to parents.

JOSIAH. B. C. 641—610. 2 Kings xxii.; xxiii. 1—30; 2 Chron. xxxiv.; xxxv.

The king destroys idolatry.

Jeremiah is called to his office: his early prophecies. Jer. i.; ii.; iii. 1—5.

ILLUSTRATIVE—Of God's relationship to His people—Of the unreasonableness of sin—Of the tenderness of God's mercy notwithstanding.

Josiah repairs the temple: the law found.

The covenant renewed.

Desecration of the idol-altar at Bethel.

Zephaniah exhorts to repentance. Zeph. i., ii., iii.

LESSONS.—Prevalent sin should provoke earnest protest.

Degradation of sin: Israel reproved in common with nations that knew not God.

Mercy for returning sinners.

.e king keeps a solemn passover.

remiah reproves backsliding and fore-
tells captivity. Jer. iii. 6—25; iv.;
v.; vi.

ıons.—"The cross of Christ" borne by the dis-
of Christ in their sympathy with sinners.
's expostulations and invitations the Christian
r's great power.

ıbakkuk predicts judgments. Hab. i.;
ii.; iii.

ıstrative—Of the Christian life: its prayerful-
watchfulness—faith. (*Cf.* Rom. i. 17; Gal. iii.
4.

remiah exhorts to repentance. Jer.
vii.—x.

ɜ reminds the people of the covenant
of Josiah. Jer. xi.; and commits
his cause to God, xii.

siah, opposing the passage of Pharaoh-
necho, is slain at Megiddo.

e.—Josiah was probably bound by treaty to the
of Babylon to prohibit the passage of hostile
through his territory: if so, his high sense of
r appears in what otherwise might be regarded
warrantable interference.

LESSONS.—The powerful influence of a good beginning in life.

The evidence of a sound heart in anxiety for the service of God.

The character of the King our example: he was decided, godly, practical, thorough.

The power of units: one man the means of reforming a nation.

JEHOAHAZ. B. C. 610. 2 Kings xxiii. 31–33; 2 Chron. xxxvi. 1—4.

His short and sinful reign.

His deposition by the king of Egypt.

JEHOIAKIM. B. C. 610—599. 2 Kings xxiii. 34—37; xxiv. 1—7; 2 Chron. xxxvi. 5—8.

Jeremiah prophesies—appealing to the Jews respecting the famine—the false prophets—and the approaching captivity. Jer. xiii.—xix.

LESSONS (drawn from the prophet's figures).—The *girdle* suggestive of God's acceptance of His church as His possession and ornament.—The *potter and his vessels* suggestive of God's absolute control—Of the beauty of His work in His people—Of the grievous effects of sin by which that work is sometimes marred. (*Cf.* Rom. ix. 21—24.)

Jeremiah predicts the doom of Pashur,

Shallum, Jehoahaz, and Jehoiakim. Jer. xx.; xxii. 1—23.

The prophet is apprehended. Jer. xxvi.

Jeremiah predicts the overthrow of Egypt. Jer. xlvi. 1—12.

He uses the Rechabites as an illustration of loyal obedience. Jer. xxxv.

He predicts the seventy years' captivity. Jer. xxv.; xxvii. 1—11.

He commissions Baruch to write and deliver his prophecies. Jer. xxxvi. 1—8; xlv.

Nebuchadnezzar conquers Jerusalem, and makes Jehoiakim tributary. Dan. i. 1, 2.

Nebuchadnezzar takes the nobility of the Jews for eunuchs. Dan. i. 3—21.

Jehoiakim burns the roll of Jeremiah's prophecy. Jer. xxxvi. 9—32.

Jehoiakim rebels against Nebuchadnezzar. Daniel interprets Nebuchadnezzar's dream. Dan. ii.

Death of Jehoiakim.

LESSONS.—The sad repetition—"he did that which was evil."

The sin added to sin in the king's rejection of God's word. (Every hardened sinner has his mental penknife to destroy the unwelcome portions of God's word.)

JEHOIACHIN (*or Jeconiah.*) B. C. 599. 2 Kings xxiv. 8—16; 2 Chron. xxxvi. 9, 10.

He reigns wickedly.

Jeremiah prophecies against him. Jer. xxii. 24—30.

He foretells the kingdom of Christ, and denounces the false prophets. Jer. xxiii.

LESSONS.—"Unto the upright there ariseth light in the darkness."

God's purposes of mercy never ultimately frustrated.

Nebuchadnezzar takes Jerusalem the second time.

Jeremiah's parable and prophecy. Jer. xxiv.

ZEDEKIAH. B. C. 599. 2 Kings xxiv. 17—20; xxv. 1—21; 2 Chron. xxxvi. 11—21.

Jeremiah predicts the duration of the

captivity. Jer. xxvii. 12—22; xxix. 1—14, 16—20, 15, 21—32.

Jeremiah's symbol of a yoke. Jer. xxviii.

He prophesies the restoration. Jer. xxx.; xxxi.

He denounces surrounding nations. Jer. xlviii.; xlix.

He prophesies against Babylon. Jer. l.; li.

Ezekiel's first vision in Babylon. Ezek. i.; ii.; iii. 1—21.

He prophesies the misery of Jerusalem. Ezek. iii. 22—27; iv.; v.; vi.; vii.

His visions of the idolatry and punishment of the Jews. Ezek. viii.; ix.; x.; xi.

Various predictions by *Ezekiel*. Ezek. xii.—xix.

His prophecies addressed to the Jewish elders, &c. Ezek. xx., xxi., xxii., xxiii.

Zedekiah's rebellion, and the consequent misery of the Jews. Jer. xxxvii. 1, 2; lii. 1—3.

Nebuchadnezzar besieges Jerusalem for

the third and last time. Zedekiah sends to Jeremiah. Jer. xxxix. 1; lii. 4: xxxvii. 3, 4.

Ezekiel foretells the destruction of Jerusalem. Ezek. xxiv.

Jeremiah also prophesies the same: release of the bond-servants in consequence. Jer. xxxiv. 1—10.

Jeremiah is cast into prison: his prophecies there. Jer. xxxii.; xxxiii.

Ezekiel prophesies against Egypt. Ezek. xxix. 1—16; and against Tyre, xxvi. (See also Isa. xxiii.)

The Chaldeans raise the siege to march against the Egyptians: Jeremiah predicts judgment on the Philistines. Jer. xxxvii. 5; xlvii.

The people recall their bond-servants: *Jeremiah* rebukes them. Jer. xxxiv. 11—22.

He prophesies the return of the besiegers. Jer. xxxvii. 6—10.

Upon a false accusation he is again imprisoned. Jer. xxxvii. 11—21.

eremiah denounces the king, Jer. xxi.; and is cast into the dungeon of Malchiah, xxxviii. 1—6; his experiences in prison, 7—28; xxxix. 15—18.

Ezekiel prophesies against Egypt and Nineveh. Ezek. xxx. 20—26; xxxi.

erusalem is taken—Zedekiah is carried captive to Babylon—*Jeremiah* is set at liberty. Jer. xxxix. 1—7; 11—14; lii. 5—11.

Nebuzaradan burns the temple and city, and carries the Jews into captivity. Jer. xxxix. 8—10; lii. 12—30.

ad—Psa. lxxiv.; lxxix.; xciv.

Jeremiah bewails the desolation of his country. Lam. i.; ii.; iii.; iv.; v.

ESSON ON THE DISPENSATIONS.—The dispensation of ocence in Eden began in happiness, and ended in gment; the Jewish dispensation commenced in mercy, terminated in ruin; the Christian dispensation bein grace, and shall close with judgment. (*Cf.* hess. v. 2, 3; 2 Thess. i. 6—10; 2 Pet. iii. 10.) *is the cause of this uniform termination;* "but we, rding to [Christ's] promise, look for a new heaven, a new earth, wherein dwelleth righteousness." 'et. iii. 13.)

JUDEA IN CAPTIVITY.

GOVERNMENT OF GEDALIAH. 2 Kings xx
22—24; Jer. xl.

Providence favours the prophet (
1 Kings xvii. 1—16.)

Hope for the poor.

Treachery.

USURPATION OF ISHMAEL. 2 Kings xx
25, 26; Jer. xli.; xlii.; xliii. 1–

Gedaliah assassinated: escape of t
assassin.

The hypocritical enquiry of the Jews.

The remnant of Israel in Egypt.

LESSONS.—Israel's false hope in Egypt, an illus
tion of the sin of worldly trust.

Israel's hypocrisy suggestive of the hollownes
formal worship.

PROPHECIES OF JEREMIAH.

Idolatry and punishment of Israel. J
xliv. 1—28.

Conquest of Egypt by Babylon, a
restoration of Israel. Jer. xliii. 8
13; xliv. 29, 30; xlvi. 13—28.

THE CAPTIVITY IN BABYLON.

DEA AND ITS CAPTIVITY AS SEEN IN PROPHETIC VISION IN THE "STRANGE LAND."

Ezekiel predicts the utter desolation of Judea. Ezek. xxxiii. 21—33.

He prophesies against Ammon. Ezek. xxv. 1—7; against Moab and Seir, xxv. 8—11; xxxv.; against Edom, xxv. 12—14; against Philistia, xxv. 15—17; against Tyre, xxvii.; xxviii. 1—23 (*cf.* Rev. xviii.;) against Egypt, xxxii.

He predicts Israel's restoration. Ezek. xxviii. 24—26.

He appeals to the captives. Ezek. xxxiii. 1—20.

LESSONS.—The Christian pastor a watchman.
His double message of warning and mercy.
The basis of all his testimony: "God is love" (*cf.* xiii. 11.)

Ezekiel denounces evil rulers. Ezek. xxxiv.

LESSONS.—Judgment on unfaithful pastors.

God's mercy towards his scattered flock.

Personal and tender care of "the Good Shepherd." (*Cf.* Luke xv. 3—7; Jno. x. 1—18, 27—29.)

Ezekiel prophesies the restoration of the Jews. Ezek. xxxvi. 1—24.

He foresees the kingdom of Christ, and its spiritual blessings. Ezek. xxxvi 25—38; xxxvii. 15—28.

LESSONS.—The sanctification of the subjects of Christ's kingdom (xxxvi. 25, 29;)—the indwelling of the Holy Spirit within them (26, 27;)—their penitence, 31;—dependence of spiritual blessings on prayer, 37.)

The prophet's vision of the valley of dry bones. Ezek. xxxvii. 1—14.

LESSONS.—The effects of sin illustrated,—death, disorganization, corruption.

The power of the Word. (*Cf.* Jno. v. 25; vi. 63; Eph. ii. 1.)

Ezekiel prophesies the great conflict of the latter day, and the conversion of the Jews. Ezek. xxxviii.; xxxix. (*Cf.* Rev. xx. 7—9; Rom. xi.)

The prophet's vision of the glorious temple. Ezek. xl.—xvliii. (*Cf.* Rev. iv; xxi. 1—5, 10—27; xxii. 1—5.)

iel's last prediction,—against Egypt,
'ael's ancient foe, coupled with
omise to Israel. Ezek. xxix. 17—21;
x. 1—19.

ONIAN IDOLATRY : THE GOLDEN
E. Dan. iii.

s.—The image a type of idolatry in every age,
ery kind.
ree confessors, accompanied by the fourth, an
n of the church in its fiery trials, sustained by
nce of Jesus.
omotion of the three Hebrews an illustration
iii. 28.

IADNEZZAR'S DREAM. Dan. iv.
king forewarned.
pride notwithstanding.
humiliation, and its lesson.

IERODACH.
king's clemency. 2 Kings xxv. 27
Jer. lii. 31—34.

'S VISION OF THE EMPIRES. Dan.

kingdoms of this world, and their fall.

The kingdom of Christ triumphant.
Cf. Matt. xxv. 31—46; Rev. xiii; xix. 11—21.

BELSHAZZAR'S FEAST AND FALL. Dan. v.

LESSONS.—The progress of sin:—forgetfulness of God—self-indulgence—defiance of God.

The power of conscience.

The influence of a religious man,—forgotten in prosperity—sought in adversity.

The sinner's end—"weighed," but "found wanting."

DANIEL'S VISION OF THE DESTINIES OF PERSIA AND GREECE. Dan. viii.

The kingdoms of the world succeeding each other in their power.

The kingdom of God apparently overthrown.

The end—the explanation of the mystery.

NOTE.—Observe the order of the kingdoms preserved in the various visions—Babylon—Persia—Greece—Rome. (*Cf.* *The Golden Image*, Dan. iii. *The Vision of the Empires*, Dan. vii.) The kingdom of Christ is triumphant at last.

DANIEL—THE MAN OF PRAYER. Dan. ix.

The elements of his prayer:—confession

—adoration — submission— supplication—intercession.

The answer to his prayer.

The gift of Messiah—all answers in one.

ad—Psa. cii.

E PENALTY OF PRAYERFULNESS—THE LION'S DEN. Dan. vi.

ESSONS.—Godliness exemplified—a man with no t but his religion.

traightforwardness—not ostentation in religion.

upernatural safety in the midst of danger.

n earnest of the end—the positions of the church the world reversed.

ALMS OF THE CAPTIVITY.

Psa. x.; xiii.; xiv.; xv.; xxv.; xxvi.; xxvii.; xxxvi.; xxxvii.; xlix.; l.; liii.; lxvii.; lxxvii.; lxxx.; lxxxviii.; lxxxix.; xcii.; xciii.; cxxiii.; cxxx.; cxxxvii.

OTE.—The chronology of Townsend's "Harmony the Old Testament" has been accepted in assigning e of the above psalms (with the exception of Psa. xviii., in which Calmet is followed) to the period the Captivity. Hence, in the psalms above some l be found over which, in our English Bible, is the ding, "A Psalm of David."

THE RESTORATION.

THE DECREE OF CYRUS. 2 Chron. xxvi. 22, 23; Ezra i. 1—4.
Read—Psa. lxxxv.; cxxvi.

RETURN OF THE CAPTIVES. Ezra i. 5—11; ii.; iii. 1—7.
The vessels restored.
The census of the people.
Their offerings.
The altar set up:—God's worship before provision for personal comfort.

PSALMS OF THE RESTORATION.
Psa. lxxxvii.; cvii.; cxi.; cxii.; cxiii.; cxiv.; cxvi.; cxvii.; cxxv.; cxxvii.; cxxviii.; cxxxiv.

THE SECOND TEMPLE BUILT.
The foundations laid. Ezra iii. 8—13.
Read—Psa. lxvi.; lxxxiv.
The work interrupted by the Samaritans. Ezra iv. 1—5, 24.
Read—Psa. cxxix.

Daniel's last vision. Dan. x.; xi.; xii.

ESSONS.—Influence of prayer in revealing the renly.

he connection of history with the interests of the ch.

roublous times issuing in a glorious deliverance.

est for the weary.

Building resumed.

Haggai incites thereto. Hag. i. 1—11.; ii.

Zechariah unites in the appeal. Zech. i.; ii.; iii.; iv.; v.; vi.

HAGGAI, *Illustrative*—Of the people's neglect—Of l's adverse providence in consequence—Of Christ true glory of the temple.

ECHARIAH, *Illustrative*—Of God's protection of His ple—Of the justification of the sinner—Of the itual unction and light—Of the fruitfulness of the gdom of Christ, "the Branch."

The effect of the prophet's words. Ezra v. 1, 2; Hag. i. 12—15.

PEATED INTERRUPTION AND RESUMPTION OF BUILDING. Ezra. v. 3—17; vi. 1—13.

LESSONS.—The church has always hindrances in the work of the Lord.

"If God be for" her, "none can be [successfully] against her."

Read—Psa. cxxxviii.

Hypocritical service reproved by Zechariah. Zech. vii. 1—7.

True obedience required. vii. 8—14; viii. 16, 17.

Mercy promised. viii. 1—15; 18—23.

DEDICATION OF THE TEMPLE. Ezra vi. 14—22.

The completion—the sacrifice—the passover.

Read—Psa. i.; xlviii.; lxxxi.; cxlvi.; cxlvii.; cxlviii.; cxlix.; cl.

PERSECUTION OF THE JEWS.

In the reign of Ahasuerus. Ezra iv. 6.

In that of Artaxerxes. 7—23.

THE NARRATIVE OF ESTHER, AND ITS ASSOCIATIONS.

The divorce of Vashti. Esther i.

Ezra is commanded to visit Jerusalem, Ezra vii.; viii.

ESSONS.—The reward of patience.—Influence of ridence in overruling and prospering our life and k for God.

Esther is made queen. Esth. ii. 1—20.

Ezra corrects the mixed marriages. Ezra ix.; x.

ESSONS.—The charge of the treasures illustrative of *charge* of a greater treasure.—The prayer and chfulness *an example for us.*—The final safe arrival erusalem *a pledge for us.*

in of worldly conformity, and duty of separation strated.

The Manual of Devotion. Psa. cxix.

Zechariah completes his prophecy. Zech. ix.; x.; xi.; xii.; xiii,; xiv.

LLUSTRATIVE *of the Blessings of the Kingdom of ist.*—Believers the flock of Christ.—Mourning for the presage of joy in the Lord.—"The fountain ned."—The great day of decision.—The living ers.—Holiness to the Lord.

Mordecai discovers the plot against Ahasuerus. Esth. ii. 21—23.

Haman attempts his wicked project against the Jews, and is defeated. Esth. iii.—ix.

LESSONS.—The vanity of worldly prosperity, and deceit of mere appearances.

The overruling hand of Providence.

Esther's suit—an illustration of the sinner's approach to the "King of kings;"—her success illustrative of the prevalence of prayer.

Pride and its fall illustrated in Haman—religious principle and its ultimate triumph, in Mordecai.

The Jews' subsequent prosperity. Esth. x.

NEHEMIAH AND HIS TIMES,

TO THE CLOSE OF THE OLD TESTAMENT CANON.

NEHEMIAH'S COMMISSION. Neh. i.; ii. 1—8.

LESSONS.—Sympathy, and its outcome in prayer.—Prayer and its answer.

NEHEMIAH AT JERUSALEM. Neh. ii. 9—20; iii.; iv.

LESSONS.—Prudence necessary as well as prayer.

Religious organization, and its success.

Boldness for God a secret of power.

The Christian a worker and a soldier.

ABUSES CORRECTED. Neh. v.

Injustice and its fruits.

Justice and generosity illustrated in Nehemiah.

BUILDING AND DEDICATION. Neh. vi.; xii. 27—43; vii. 1—4.

Force and guile employed against the work of God.

Failure of both.

God acknowledged in the Jews' success.

Nehemiah returns to Persia.

NEHEMIAH'S SECOND COMMISSION.

The census of the returned captives. Neh. vii. 5—73; of the priests and Levites, xii. 1—9.

The reading of the law, and celebration of the Feast of Tabernacles. Neh. viii.

The fast. Neh. ix. 1—37.

The covenant. Neh. ix. 38; x.

Arrangements for the habitation of Jerusalem, and possession of the land. Neh. xi.

Genealogy and offices of priests
Levites. &c. 1 Chron. ii. 18—55;
v.; vi; vii.; viii.; ix. 1—34. N
xii. 10—26, 44—47.

Separation from the heathen. N
xiii. 1—3.

MALACHI PROPHESIES. Mal. i.; ii.;
1—15.

The catalogue of sins.

Christ, the Messenger, the great S
rater.

FURTHER REFORMATION. Neh. xiii. 4-

With respect to God's house an
offices—the Sabbath—the mixed
riages.

THE FINAL WORD OF OLD TESTA
PROPHECY. Mal. iii. 16—18; iv

The Lord's "jewels," and His bo

ɟe Life and Death of our Lord Jesus Christ.

ſote.—The whole of the Four Gospels are arranged harmonized below, mainly on the plan of Canon rar's *Life of Christ;* but as it is sometimes desirable read the account of the Life and Death of our ised Lord as a single narrative,—in those instances ɜrein the circumstances are related by more than Evangelist, the additional accounts are bracketed s [ ]. *By omitting, therefore, the portions within brackets, the Gospel narrative may be read as one ɔry.*

E Dawning Light.—*Birth of John the Baptist.* Luke i. 1—25; 57—80.

ɹessons.—God's special revelations are given to those ɔ are waiting on him.

Jnbelief, even in the saint, involves bitter consences—unbelief deprives of the power of speaking God.

ɩeparation from the world—at least in spirit—the 'et of a life of consecration and power.

E Annunciation. Luke i. 26—56; Matt. i. 18—25.

ɹessons.—Christ took our lower nature—the flesh—ɔ he might reach our higher—the spirit (*cf.* Heb. :6.)

The honour put upon humility (Luke i. 28.)

The Infancy. Luke ii. 1—20.

Lessons.—Providence works with grace: the l
census brought the virgin to Bethlehem, th
prophecy of our Lord's birth might be fulfilled (
v. 2.)

Contrasts in the birth of our Lord.—Christ is "G
all blessed for evermore," yet he was a little chil
is "All and in all," yet a child in poverty: He
Lord of Glory," yet there was no room for Him
inn:" "the world knew him not," yet the l
shepherds found and worshipped him.

The Genealogy. Matt. i. 1—17; iii. 23—38.

Note.—A reconciliation of the two genealog
been attempted on the supposition that Matthe
that of our Lord's reputed father, and Luke

gives the legal descent of Joseph through the elder and regal line. . . . St. Luke gives the natural descent.

The Presentation. Luke ii. 21—38.

Lessons.—The presentation a dedication.

Full satisfaction in the vision of Jesus for those who are "waiting for the consolation of Israel."

Death easy—after a vision of the Lord.

The penetration of faith is vouchsafed to those who —like Anna—wait always upon God.

The name Jesus—indicative of the mission of Christ as Saviour—of his power and willingness to save.

The Visit of the Magi. Matt. ii. 1—12.

Lessons.—To anxious hearts the star of hope always appears (*cf.* 2 Pet. i. 19.)

The true place for wealth and wisdom—at Jesus' feet.

The best investment for earthly treasure—the service of Christ.

Herod—the type of a hypocritical enquirer and a disappointed sinner.

The Flight into Egypt. Matt. ii. 13—23.

Lessons.—Providence in all things—special providence in some.

Perfect safety in the way of God's appointment.

"That it might be fulfilled"—the manifold appli-

cation of prophecy (*cf.* Hos. xi. 1.) Christ the true Son—every other son a son only through Him. Israel called out of Egypt—every son called out of the world.

The infant martyrs witnesses for infant salvation. (*Cf.* Matt. xix. 14; Jer. xxxi. 16, 17.)

Cumulative character and bitter disappointment of sin (*cf.* Psa. ii.)

The return to Nazareth. Luke ii. 39. The carpenter's house and family (Jno. vi. 42; vii. 15; Mark vi. 3.)

Jesus in the Temple. Luke ii. 40—52.

Lessons.—The silence of the Gospels as to our Lord's childhood at Nazareth, an illustration that life is chiefly to be valued in proportion as its spiritual ideal is reached.

The importance of seasons of preparation for the life-work: the value of retirement when none but God is witness of the spirit's activities.

"My Father's business"—the work of the Christian child.

His "Father's house"—his best and safest resort.

The Baptism of John: our Lord baptized by John. [Matt. iii.; Mark i. 1—11;] Luke iii. 1—18, 21, 22; Jno. i. 1—18.

LESSONS.—John's mission "to make ready a people
pared for the Lord," an indication that repentance
st come before pardon and blessing.
John's message to the formalists (Matt. iii. 7—10)—
the people (Luke iii. 10, 11)—to the tax-gatherers
2)—to the soldiers (14)—an illustration of the dif-
ent aspects of the Gospel towards different men.
The Divinity of our Lord (Jno. i. 1—18.) "The
rd was God—God was the Word" (1):—Jesus
rist is the Creator (3):—Jesus Christ is the Light
l Life (4, 5, 9.) (*Cf.* Gen. i. 1; Col. ii. 9; i. 15—
; 1 Jno. i. 5.)
Our Lord's baptism a figure of his sufferings (Luke
. 50,)—an example for believers in him, and a
resentation of their death and resurrection in and
ough him—an illustration of the doctrine of the
ly Trinity, and of the unity of the Holy Trinity
the salvation of men.

IE TEMPTATION. [Matt. iv. 1—11; Mark i. 12, 13;] Luke iv. 1—13.

LESSONS—The three temptations—to *unbelief*—to *pre-*
ption—to *pride*.
These an epitome of all possible temptations.
esus tempted—our *Substitute*, so that his victory is
pledge of the believer's—our *sympathetic Priest*, so
t his help is pledged in the hour of our trial (Heb.
17, 18; iv. 14—16.)

THE CALL OF THE FIRST APOSTLES. Jno. i 19—51.

The Jewish Deputation and their question.

John's testimony in reply.

His double witness to Jesus in the presence of our Lord.

The call of the disciples.

LESSONS.—Character of Jesus—"the Lamb."—Appointment of Jesus to His saving work—"the Lamb of God."—The comprehensive mercy of that work—He "taketh [beareth] away the sin of the world."

The person of Jesus the attraction to the true disciple.

Jesus' return to Galilee (43—51.)

LESSONS.—Illustration of the omniscience of our Lord.

True discipleship manifested by the presence of the Lord.

Progressiveness in spiritual revelation: there are always "greater things than these" to be revealed.

THE FIRST MIRACLE. Jno. ii. 1—11.

LESSONS.—Jesus at a feast, suggestive of the Christian law of recreation.

sympathy (the means of the young couple
idently limited.)
ıesson on "marrying only in the Lord." The
ge to which the Lord's presence cannot be sin-
asked is forbidden to a Christian.
influence of the Lord's presence is ever to
ıgure. The water is ever being changed to wine
e growth of the grape, and nature is the picture
ıce (*cf.* Sol. Song i. 2.)

esus goes down to Capernaum. Jno. ii. 12.

SUS AT THE PASSOVER. Jno. ii. 13—25.

LESSONS.—"Ye are the temple of God"—but the
nple is sometimes desecrated.
The presence of Jesus the cleansing—albeit that the
›urge is needed.
Jesus the "true Tabernacle" or temple—worship
ıctified by faith in his name, and presentation
rough Him.

Unrecorded miracles (23).

ICODEMUS. Jno. iii. 1—21.

LESSONS.—The spiritual birth illustrated by the na-
ral.—As the *breath—the cry—hunger—sight—
tivity* are proofs of physical life, so *desire—prayer—
iritual appetite and activity* are progressive demonstra-
›ns of the spiritual.

The mystery of the spiritual birth can never be fully explained to a carnal man.

The evidence of the new birth, and the answer to the question, "How can these things be" is—faith in Christ. (*cf.* 9, 14—17.)

Unbelief not a mere negation, but a rejection. Nicodemus came to Jesus by night, and our Lord reminds him that an unbeliever hates the spiritual light.

JOHN AND JESUS. BAPTISM BY THE DISCIPLES OF OUR LORD.

Baptism—by John, and by the disciples of Jesus. Jno. iii. 22—24 (*cf.* iv. 2.)

The difficulty of the Baptist's disciples: John's last testimony to Jesus. 25—36.

JESUS AT JACOB'S WELL. Jno. iv. 1—42.

Jesus departs for Galilee.

He passes through Samaria *en route.*

LESSONS.—The necessity for Christ's visit to Samaria not merely geographical, but Divine—(Jews would cross the Jordan twice in their journey to Galilee rather than encounter the Samaritans (*cf.* 9.)

Jesus' gentle methods with the woman—a model for the Christian worker.

:he transition from carnality to spirituality in the sence of Jesus (*cf.* 17, 18, with 24.)

ı lesson on the missionary spirit: the woman—self saved—seeks to brings others to Jesus.

:E IMPRISONMENT OF THE BAPTIST. Luke iii. 19, 20.

ıESSONS.—The mystery of a useful life cut short.

:he lesson: there is a *complete* life for the Christian :ker, though sometimes a short one—John's work ı that of a herald of the Saviour, and this was acıplished (*cf.* Jno. iii. 30.)

SUS REJECTED AT NAZARETH. Jno. iv. 43—45; Luke iv. 14—30; Matt. xiii. 54—58. [Mark vi. 2—6.]

Jesus arrives in Galilee: visits Nazareth.

ıESSONS.—Fickleness of human nature—the accepted ısiah was soon rejected when Jewish self-consciousı was wounded.

'he characteristics of those to whom Jesus Christ is ; (*cf.* Isa. lxi. 1—3) the encouragement to faith.

)ur Lord's escape shows that the Christian worker nmortal till his work is done.

E BEGINNING OF JESUS' MINISTRY IN GALILEE.

)ur Lord returns to Cana. Jno. iv. 46.

The Nobleman's Son healed. Jno.
46—54.

Lesson.—The power of Christ when physicall
sent, our encouragement in prayer.

The first Sabbath in Capernaum. M
iv. 12—16; Luke iv. 31—43; [M
viii. 14—17; Mark i. 14, 15, 21—
The teaching in the synagogue.—
devil cast out.—Healing of Sin
mother-in-law.—Healing of
people.

Lessons.—Christ's word our power against th
One.

Spiritual contact with Jesus—the remedy fo
disease of sin.

Jesus receives all that sincerely come to Hi
Luke iv. 40)—"He laid His hands on *every* (
them."

Note.—Observe the evidence that it was at th
of the Sabbath when the many cures were ef
in the fact that the Jews waited until "the su
setting" before bringing the diseased to Jes
their reverence for the day.

THE SEA OF GALILEE.

Our Lord—a preacher. Matt. iv. 1

ɜ sermon from the boat. Mark iii. 7—12; [Luke v. 1—3.]

e call of Peter, Andrew, James, and John. Matt. iv. 18—22; [Mark i. 16—20.]

e Miraculous Draught of fish. Luke v. 4—11.

e call of Matthew. Matt. ix. 9; [Mark ii. 14; Luke v. 27, 28.]

ons.—"His word *was* with power"—and still *is*, special call to spiritual blessing and sacred

ing lost by obedience to Christ.—Disappoint-n labour sometimes necessary to test our faith ist.—Trust in Christ, exemplified in obedience, Him "able to do exceeding abundantly above t we ask or think."

Lord's Early Life in Galilee.

e night of prayer, call of the Twelve Apostles, &c. Luke vi. 12, 19; [Mark iii. 13—19.]

on.—Need of prayer at all times—especial need a new step in life has to be taken. (*Cf.* Prov.

THE SERMON ON THE MOUNT.—Matt. v.; vi.; vii; Luke vi. 20—49; xi. 1—13.

ANALYSIS.—The teaching of the Sermon on the Mount is midway between the legal and the gospel dispensations—the complement of the one, the introduction to the other.

The Beatitudes.—A description of godly character: the different features prominent in different men—yet the germ of *all* the graces imparted in regeneration. Christian character in relation to the world as "light" in the darkness—as "salt," the preservative from corruption.

Christian Morality.—Deeper than conventional—extending to the heart and intention—embodied in the golden rule.

Christian Devotion.—Singleness of aim necessary—consecration to God supposed. A Christ-like, forgiving spirit essential—its trustfulness is its power—its simplicity is its beauty—its sincerity is its soul.

The Life the Test of the Heart.—Application to our practical estimate of others. Connection between private devotion and practical trust in the life. *Contrast between the true and the false*—in the path we tread, the teachers we follow, the character we bear, the foundation on which we rest.

IRACLES.

The Leper healed. [Matt. viii. 1—4;] Mark i. 40—45; [Luke v. 12—15.]

Retirement for prayer. Luke v. 16.

The Centurion's Servant. [Matt. viii. 5—13;] Luke vii. 1—10.

The interference of our Lord's Kinsmen. Mark iii. 20, 21.

SUS AT NAIN.

The resurrection of the Widow's Son. Luke vii. 11—18.

The Baptist's question, and our Lord's reply. [Matt. xi. 2—19;] Luke vii. 19—35.

LESSONS.—Christ uses his own personal authority r death. (*Cf.* Jno. xi. 25; Heb. ii. 14, 15.)

If the Baptist asked the question for himself, learn influence of circumstances on the spiritual life—n in the midst of his work could say, without doubt-; "Behold the Lamb of God!"—John *in prison* s, "Art thou He that should come?"

Practical answers better than merely verbal. (*Cf.* . x. 25.)

Value of Christian privileges: the least in the Gos- dispensation is greater than the Baptist, who be- ged to the intermediate dispensation.

THE SINNER AND THE PHARISEE. L
vii. 36—50.

LESSONS.—The deeper the consciousness of sin
greater the estimation of the Saviour.
The greater the forgiveness, the warmer the lov

JESUS' LIFE IN GALILEE.

Jesus preaching and blessing the mu
tudes. Matt. iv. 23—25 [Mark i.
Luke iv. 44.]

LESSONS.—The fulness of grace in Christ—its ad
tion to all human need. Necessity for the faith th
which it is received.

Jesus rejected by many. Jno. vi
(*Cf.* Isa. liii. 3.)

Jesus received by his true disci
Luke viii. 1—3.

A GREAT DAY IN THE LIFE OF JES

The Parable of the Sower [Matt. xi
—23; Mark iv. 1—25;] Luke vi
—18.

LESSONS.—The parable illustrative of four clas
hearers of the gospel—the hardened—the superfi
the worldly-minded—the sincere.

The Parable of the Tares in the F
Matt. xiii. 24—30; 37—43.

[LLUSTRATIVE.—Of the present mingling of good and l.—Of the development of both.—Of the final aration.

The Parables of the Mustard Seed and the Seed in the Field. Matt. xiii. 31, 32; Mark iv. 26—34.

LESSONS.—Great results from small causes.—Depen-ıce on God for spiritual fruitfulness.

The Parables of the Treasure—the Pearl —the Draw-net. Matt. xiii. 44—50.

[LLUSTRATIVE.—Of the different ways in which men d Christ.—Some when they are not seeking are ıght by Christ—some when seeking find Christ.—Of ı present mingling of character in the church, and the ure separation.

Conclusion. Matt. xiii. 34—36; 51—53.

Renewed interference on the part of our Lord's friends. Luke viii. 19—21.

Attempted retirement. [Matt. viii. 18;] Mark iv. 35, 36.

Would-be Disciples. The scribe, Matt. viii. 19, 20; [Luke ix. 57, 58;] the "almost persuaded," Matt. viii. 21, 22; [Luke ix. 59, 60;] the procrastinating, Luke ix. 61, 62. (*Cf.* Gen. xix. 26; Luke xvii. 32.)

The embarkation and the Storm. [Mat viii. 23—27;] Mark iv. 37—41; [Lul viii. 22—25.]

LESSONS.—The passage across the lake illustrative the storms of life—of the abiding presence of Saviour—of the humanity and divinity of Christ- the persecutions of His Church.

Gadara. [Matt. viii. 28—34;] Mark 1—20; [Luke viii. 26—39.]

LESSONS.—Diabolical power can only be success met by the greater power of Christ. No man hope while Christ is "the Almighty" (Rev. i. 8.)

Service for Christ—not mere comfort—the Christ end in life.

Partial knowledge of Christ generates fear—l knowledge, love.

THE DAY OF MATTHEW'S FEAST.

The return from Gadara. [Matt. ix Mark v. 21; Luke viii. 40.

The healing of the Paralytic. Matt 2—8; [Mark ii. 1—12; Luke v —26.]

LESSONS.—Sin is moral paralysis.—The forgive sin is the cure of the weakness of sin.—We can others to Jesus, but only Jesus can save.

Jesus at the sea-shore. Mark ii. 13.

Jesus in Matthew's house. [Matt. ix. 10—17; Mark ii. 15—22;] Luke v. 29—39.

Jairus. [Matt. ix. 18, 19, 23—26;] Mark v. 22—24, 35—43; [Luke viii. 41, 42, 49—56.]

The Woman "in the press." [Matt. ix. 20—22;] Mark v. 25—34; [Luke viii. 43—48.]

The Blind Men. Mark vi. 1; Matt. ix. 27—31.

THE MIRACLES ILLUSTRATIVE—Of sin, as weakness—blindness—death.—Of Jesus Christ, as the Saviour from "*all* sin."—Of faith and prayer, as the connecting link between the sinner and the Saviour.

SYNOPSIS OF OUR LORD'S MISSIONARY JOURNEYS.

The exorcism of the demon that was dumb, *en route*. Matt. ix. 32—34.

The Saviour's tender compassion for the multitudes. Matt. ix. 36—38.

His missionary journeys. Matt. ix. 35; [Mark vi. 6.]

THE APOSTLES' COMMISSION. Matt. x.; [Mark vi. 7—13; Luke ix. 1—6.]

LESSONS.—The power of Christ with the servant of Christ.—Faith in Christ, the means by which the power is imparted.—Opposition to Christian work certain.—But providential care pledged.

THE HEALING AT BETHESDA.

Jesus continues His work alone. Matt. xi. 1.

The Feast (probably *Purim*) in Jerusalem, and healing of the paralytic. Jno. v. 1—16.

LESSONS.—"*None* but Jesus can do helpless sinners good."—Means failing that healing might be effected through personal contract with Christ.—The power of Christ's word.

Disputation concerning the miracle. Jno. v. 17—47.

LESSONS.—Life in the Son of God.—His "work" to communicate life.—The final triumph of life over death in all believers.

MURDER OF JOHN THE BAPTIST. [Matt. xiv. 3—12.] Mark vi. 17—29.

LESSONS.—Sin has its climax.—The sin of fulfilling a

sh word in preference to the command of conscience. The blessedness of the persecuted—the misery of the rsecutor.

HE FIVE THOUSAND FED.

The return of the Apostles. Mark vi. 30; [Luke ix. 10.]

Herod hears of our Lord [Matt. xiv. 1, 2;] Mark vi. 14—16; [Luke ix. 7—9.]

ILLUSTRATIVE.—Of the need of renewed communion th Jesus after Christian work.—Of the review of ristian labour in the Lord's presence.

The withdrawal — the multitude following. The teaching and miracles of healing. [Matt. xiv. 13, 14;] Mark vi. 31—34; [Luke ix. 10, 11; Jno. vi. 1—4.]

LLUSTRATIVE.—Of human need as a call for the exse of Christ's power—Of our Lord's inexhaustible ce.

The miracle of the Loaves. [Matt. xiv. 15—21;] Mark vi. 35—44; [Luke ix. 12—17; Jno. vi. 5—13.]

LESSONS.—Our own resources to be used.-
utterly inadequate of themselves, are multiplied
use by the power of Christ.—Every harvest-field
tiplication of bread: as in nature, so in grace, t
is ever being multiplied.

JESUS WALKS UPON THE SEA. Jno.
15; Matt. xiv. 22—33; [Ma
45—52; Jno. vi. 16—21.]

LESSONS.—Christ's kingdom is "not of this v
The temporal aspirations of disciples are often
that a spiritual ambition may rule.—Many
is the result of Christian obedience.—Thou
may be physically absent, the disciples ca
perish while the Lord is interceding.—Di
comes neither too soon nor too late.—Divi
vention is sometimes misunderstood.—Faith
is not bravado; when he calls without our sol
it is time enough to walk on the water.—Yet
bold disciple is not deserted by his Master.

THE DISCOURSE IN CAPERNAUM.
The multitude again—repeated h
[Matt. xiv. 34—36;] Mark v
56; [Jno. vi. 22—24.]

LESSONS.—The motives which draw men to
curiosity, necessity, selfishness.—While our

akes the unworthy approach, he has ever an ear for he cry of necessity.

The discourse. Jno. vi. 25—65.

Lessons.—Christ, the True Bread: like bread, Christ *satisfies*—there is *no substitute* for Christ—Christ is the believer's *daily* spiritual food—Christ is adapted to all the stages of *spiritual growth.*

There must be a real reception of Christ—the heart, not only the intellect, must appropriate the heavenly bread. Life—eternal life—is the result.

The "offence" of the false disciples—the traitor warned. Jno. vi. 66—71.

Lessons.—The true doctrine of Christ ever an "offence" to the carnal mind.—While it is sad to forsake Christian influences, it is inexpressibly more sad to continue in them, and yet harden the heart against them—like Judas.

Gathering Opposition.

The earlier traces in connection with our Lord's forgiveness of sins (*cf.* Matt. ix. 3—6; Luke vii. 48—50)—in the charge of gluttony (Matt. xi. 19)—in neglect of fasting (Matt. xi. 16—19.)

The present charge—"eating and drinking with publicans and sinners" (Matt. ix. 11; Luke v. 30; xv. 1, 2.)

Renewed opposition in the corn-
Matt. xii. 1—8; [Mark ii. 23-
Luke vi. 1—5.]

LESSONS.—The Christian law of Sabbath—"Th
bath was made for man, not man for the Sabbath
Sabbath the "Lord's-day." (Mark ii. 28; Rev.

Repeated opposition in the syna
[Matt. xii. 9—21;] Mark iii. :
[Luke vi. 6—10.]

LESSONS.—Command addressed to impotence.-
through obedience.

The council against Jesus [Matt. xi
Mark iii. 6; [Luke vi. 11.] (*Cf*
ii.)

Jesus reproves the Pharisees. Ma
1—20; [Mark vii. 1—23.]

DEEPENING OPPOSITION.

The lesson on prayer. Luke xi. 1
(*Cf. The Sermon on the Mount*, p.

LESSON.—In prayer we come to "our Father.'
argument from the human fatherhood.—Power
portunity.

The demon cast out. Matt. xii.

37; [Mark iii. 22—30; Luke xi. 14—26.]

LESSONS.—The distinction between "the unclean spirit" being cast out, and going out, illustrated in the parable of the "strong man" and the "stronger." (*Cf.* Matt. xii. 43—45; Luke xi. 21, 22.)

Relapse worse than original sin—apostacy worse than original worldliness.

The Talkative Woman. Luke xi. 27, 28.

A sign demanded. Matt. xii. 38—45; Luke xi. 29—36.

Repeated interference of the relatives of our Lord. Matt. xii. 46—50; [Mark iii. 31—35.]

THE DAY OF CONFLICT.

Invitation to the Pharisee's house. Luke xi. 37.

Conversation respecting ablutions, and break-up of the feast. 38—54.

LESSONS.—The internal more than the external, because out of the heart are "the issues of [the] life."—Example better than precept.

Warnings against the Pharisees. Luke xii. 1—12.

The Covetous Suitor rebuked. 13—21.

LESSONS.—Appearances deceitful.—This life tributary to the next.—No man is a proprietor, each is but a steward.

Our Lord's teachings on trustfulness and content. Luke xii. 22—40.

The Parable of the Servants. 41—48.

The coming Judgment. 49—59.

LESSONS.—The proper position of the true servant—constant readiness.—Responsibility according to opportunity.—The "consuming fire" of judgment—a test and a destruction. Our Lord's baptism of death—the believer "buried with Him in baptism."

JESUS AMONG THE HEATHEN. [Matt. xv. 21—28;] Mark vii. 24—30.

LESSONS.—Sympathy identifies with the sufferer: the plea was for the daughter, but the mother said, "Have mercy on *me*."

The meaning of our Lord's silence—to develope importunity; and importunate prayer can never fail.

Our Lord's return to Decapolis—the sick healed: special case of one Deaf. [Matt. xv. 29—31;] Mark vii. 31—37.

LESSONS.—The method of our Lord suggestive. "He took Him aside."—We realize the grace of Jesus most

with Jesus.—Contact with Jesus has heal-
—Thus the first sound heard by the once deaf
be the Saviour's voice, and the first word
d tongue, no doubt, thanksgiving to Him.

aultitude fed. [Matt. xv. 32—
] Mark viii. 1—9.

—The repetitions of mercy (*cf.* the former
att. xiv. 14—21.)—The disciples' forgetful-
r Master's ability.

ARISEE'S TEMPTATION AND PETER'S
FESSION.

demanded. [Matt. xv. 39; xvi.
4; Mark viii. 10—13;] Luke xi.
-36.

isciples warned [Matt. xvi. 5—
] Mark viii. 14—21.

Blind Man healed. Mark viii. 22
3.

IVE.—Of the bestowal of spiritual light.
difference in our Lord's methods. In one case
used (Jno. ix. 6, 7.) In another, the gift
s instantaneous (Luke xviii. 43.) In this
t was gradual.

confession. Matt. xvi. 13—20;
rk viii. 27—30; Luke ix. 18—22.]

Peter's mistaken zeal. Matt. xvi. 21—23; [Mark viii. 31—33.]

Solemn warnings. Matt. xvi. 24—28; [Mark viii. 34—38; ix. 1; Luke ix. 23—27.]

THE TRANSFIGURATION. [Matt. xvii. 1—13;] Mark ix. 2—13; [Luke ix. 28—36.]

ILLUSTRATIVE.—Of *the glory of the Son of God:* Moses, the representative of law, Elijah the representative of prophecy, resigning, as it were, their authority to "Jesus only."

Of *the occasional glimpses of heaven vouchsafed to believers,*—that their faith may be confirmed—that their hearts may be fortified against future trial.

Of *the power of prayer,*—"as he prayed," the Transfiguration occurred.

Of *the contrasts in the Christian life.*—The three disciples with their Master were on the mount at the gate of heaven, the remainder were in the valley struggling with the powers of hell. (Matt. xvii. 14—16.)

Of *the introductory element in God's dispensations.* Elias—John—represent the preparatory work. Christ is the King: his servant is but the herald, or, at most, the "voice." So in the heart's experience, the stern call to repentance precedes the sweet assurance of salvation.

; HEALING OF THE DEMONIAC BOY. [Matt. xvii. 14—21; Mark ix. 14—29;] Luke ix. 37—42.

The failure of the servants: its cause—want of faith in their Master.

The sympathy and power of Jesus: He condescends to the feeblest faith, and by His timely help strengthens it.

LESSONS.—The power of the adversary.—The superior power of the Sinner's Friend.—Faith as the necessary medium through which that power is exercised.

CONVERSATION WITH THE DISCIPLES.

The passion foretold. [Matt. xvii. 22, 23;] Mark ix. 30, 32; [Luke ix. 43—45.]

The childlikeness of true religion. Mark ix. 33—37; [Luke ix. 46—48.]

True Christian service not limited by conventionalities. Mark ix. 38—40; [Luke ix. 49, 50.]

Solemn warnings. Mark ix. 41—50.

THE REST IN CAPERNAUM.

The poll tax. Matt. xvii. 24—27.

(Its original institution. Exod. xxi. 11—16.)

LESSONS.—The submission of Jesus to law.—His voluntary poverty (*cf.* 2 Cor. viii. 9.)—His illimitable resources.

JESUS AT THE FEAST OF TABERNACLES.

The journey in secret to Jerusalem. Jno. vii. 2—10.

The enquiry for Jesus. 11—13.

Jesus teaching in the temple: the discussion thereon. 14—31.

Arrangements for the arrest defeated. 32—49.

Confession of Nicodemus. 50—52.

Retirement for the night. 53; viii. 1.

THE WOMAN TAKEN IN ADULTERY. Jno. viii. 2—11.

ILLUSTRATIVE.—Of *a sinner brought to trial by God:* a sinner, without a word of defence—a sinner condemned already by law—a sinner awaiting sentence.

'f *a would-be jury themselves convicted:* their hypo-
ical assumption—their verdict a foregone conclusion
he Judge's method with them.
)f *unexpected acquittal in the case of the penitent.*
: Isa. lv. 7; Psa. li. 17.)

:E LIGHT OF THE WORLD. Jno. viii. 12—59.

Jesus the Sun. (Mal. iv. 2.)
The darkness failing to comprehend the light. (*Cf.* The discussion with the Pharisees, and Jno. i. 4—13.)

LESSONS.—Jesus, the Sun, the source of light, rmth, and spiritual influence.—Jesus, as the Sun, :he Christian's Centre.—As the sun reflects his own ıge, and multiplies his own likenesses, so does rist in each Christian.—The use of the spiritual ht is like that of the natural—we may rejoice in it, lk in it, work in it, reflect it.

EALING OF THE MAN BORN BLIND. Jno. ix.

ILLUSTRATIVE.—Of our condition through sin.—Of ɜ tenderness and power of Jesus in healing spiritual ndness.—Of the opposition to the truth in the falsely igious.—Of the confession of a true disciple.

THE TRUE AND FALSE SHEPHERDS. Jno. x. 1—21.

Characteristics of the True Shepherd. 2, 4, 7, 10, 11, 14, 16. (*Cf.* Psa. xxiii. 1—4; Isa. xl. 11.)

Characteristics of His sheep. 4, 5, 14.

Characteristics of a hireling. 12, 13. (*Cf.* Jer. xxiii. 4; Ezek. xxxiv.; Zech. xi. 3—9, 15—17.)

THE FAREWELL TO GALILEE.

Jesus' return to Galilee unrecorded by John.

The news of Pilate's massacre reaches Jesus. Luke xiii. 1.

Our Lord's *Parable of the Fig-tree.* 2—9.

The news (possibly false) respecting Herod (see Luke xxiii. 8.) 31—35.

THE MISSION OF THE SEVENTY. Luke x. 1—12.

ILLUSTRATIVE.—Of the representative character of Christian work.—Of the apparent danger, but real safety of the worker.—Of the benevolence of Christianity.—Of the responsibility the Gospel involves.

ſUS SETS OUT FOR JERUSALEM. Luke ix. 51; xiii. 22; xvii. 11.

The words of woe from Him who came to bless. [Matt. xi. 20—24;] Luke x. 13—16.

The joy because, notwithstanding, his work of mercy had not failed. [Matt. xi. 25—27;] Luke x. 11—24.

Christ's invitation to sinners. Matt. xi. 28—30.

CIDENTS OF OUR LORD'S LAST JOURNEY TO JERUSALEM (*viâ Perea.*)

The rejection at the Samaritan village. Luke ix. 52—56.

ILLUSTRATIVE.—Of Christian meekness.—Of the force the Gospel as *moral*, not physical.

Warning to the multitudes. Luke xiv. 25—35.

LESSONS.—Christ must be supreme in the heart.—The ster bore the cross, so must the disciple bear it.—is involves "counting the cost," and full surrender. For apostasy is worse than worldliness.

The lepers healed. Luke xvii. 12—19.

The Dropsy healed. Luke xi

LESSONS.—The evil of a blind literalism
Sabbath-keeping (*cf.* Heb. iv. 4—11 ; Mat

The feast and its teaching.
7—14.

LESSONS.—Humility.—Benevolence. — "
eye" to God's glory.

The platitude and *the Parab*
Feast. Luke xiv. 15—24.

ILLUSTRATIVE.—Of the gospel as a feast. -
reasonableness of men's excuses against
good news of the gospel to those who see
excluded from the feast—"yet there is roo

The Unjust Steward. Luke xv

LESSONS.—Worldly wisdom in contrast wi
simplicity.—The use of "mammon" for

Dives and Lazarus. Luke xvi. 19—31.

LESSONS.—The inequalities of this life no gauge of character (*cf.* Eccles. ix. 1, 2; Jas. ii. 5.)—Present mingling of the righteous and wicked, but future separation.—No reversal of state after this life: the "great gulf" separates.—Memory the sting of future misery (25).—Folly of the desire for more than God's word as the means of salvation: if this fails, an apparition would not save.

The lesson on forgiveness, faith, and service. Luke xvii. 1—10.

The lesson on the importance of small beginnings. Probable repetition of *the Parable of the Mustard Seed*, Luke xiii. 18, 19; *The Parable of the Leaven*, Luke xiii. 20, 21; [Matt. xiii. 33.]

The lesson on religious earnestness (in opposition to curiosity.) Luke xiii. 23—30.

The Parable of the Good Samaritan. Luke x. 25—37.

LESSONS.—"Love is the fulfilling of the law."—Christ is the Incarnation of love.—He is most like Christ who loves most.—Love can reach where law and ritual pass by the sinner "on the other side."

THE RETURN OF THE SEVENTY. Luke x. 17—20.

The joyful report.—The higher joy of having the name written in heaven. —The physically miraculous power the type of the spiritual (*cf.* Psa. xci. 13, 14.)

THE PHARISEES REBUKED.

Their murmurs. Luke xv. 1, 2.

Our Lord's answer in his Parables:—

The Importunate Widow. Luke xviii. 1—8.

ILLUSTRATIVE.—Of the power of faith.—Of the efficacy of importunate prayer.

The Pharisee and the Publican. Luke xviii. 9—14.

LESSONS.—The Pharisee representative of a self-righteous man, whose religion is self-centred—contemptuous toward others—false to God.—The Publican the type of a penitent sinner who is self-condemned—prayerful—humble. The issue shows the sinner "justified"—the "righteous" man a sinner.

The Lost Sheep. Luke xv. 3—7.

e Lost Drachma. 8—10.

e Lost Son. 11—32.

ons.—Our state by nature (or rather through sin) ."—The mission of Christ, "to seek and to save." uniform success of that mission.—In *the parable Prodigal Son*, observe that sin is wandering—lness—selfishness. Its effects are voluntary ient from the Father—exhaustion—hunger—de-on. Repentance is coming to one's self—sorrow n. While the loving Father ever receives such to Him with the confession—"I have sinned."

ps the saving work of God in Trinity may be ed in these three parables. God the Father to be gracious," and "abundantly pardons" eturning sinner: God the Son, as the Good d, goes after the lost one, and saves it: God ly Spirit, by his illumination and search, finds sing piece, on which is still the "superscription" en.

icipations of the Second Advent. uke xvii. 20—37.

FEAST OF THE DEDICATION.

is makes His home at Bethany. uke x. 38—42.

LESSONS.—The two methods of serving t
The "good part" of Mary.—The need for
characteristics of Mary and Martha withou
dominance of either.

The Feast of the Dedication (or
Jno. x. 22, 23.

The conversation (recalling that
Feast of Tabernacles). Jno. x. 2

THE LAST SOJOURN IN PEREA. Jn
40—42.

The question concerning divorce. M
xix. 1—12; [Mark x. 1—12.]

Jesus blesses the children. Matt.
13—15; [Mark x. 13—16; L
xviii. 15—17.]

LESSONS.—Jesus the Children's Friend.—"Of
is the kingdom of heaven"—the Sunday-school teac
warrant, the bereaved parent's consolation, the p
man's warning.

The young ruler and his difficu
Matt. xix. 16—30; [Mark x. 1
31; Luke xviii. 18—30.]

LESSONS.—The young man's excellences were a
rently complete—he was evidently sincere—he

anxious to be right; yet "one thing" was lacking, and here the "one thing" was everything.

Jesus Christ gave every command in one—if Christ be not *everything* to us, he is nothing savingly.

The Parable of the Labourers in the Vineyard. Matt. xx. 1—16.

THE RAISING OF LAZARUS. Jno. xi. 1—46.

LESSONS.—The mysteries of Divine delays explained by the issue.—The sympathy of Jesus Christ: though he would raise the dead, he first wept over him. His tears were tears of *pity*—tears of *proof* (indicative of his real humanity)—tears of *pattern* (teaching us to sympathise)—tears of *promise* (for they were the prelude to the miracle).

The conspiracy at the house of Caiaphas. 47—53, 55—57.

LESSONS.—Prophecy may come from unworthy lips (*cf.* Balaam)—The counsel of God "standeth sure"—"The wrath of man shall praise" Him.

Jesus retires to Ephraim. 54.

JERICHO.

Jesus leaves Ephraim, journeys toward Jerusalem, and predicts his passion. Matt. xx. 17—19; [Mark x. 32—34; Luke xviii. 31—34.]

The request of James and John. [Matt. xx. 20—28;] Mark x. 35—45.

The healing of the two blind men. Matt. xx. 29—34; [Mark x. 46—52;] Luke xviii. 35—43.

LESSONS.—"The Lord openeth the eyes of the blind"—"The prayer of the destitute" can cause the Son of man to "stand still" and wait for the sufferer.—Faith can work spiritual miracles.—Everything that is an obstacle to progress should be cast away when we come to Jesus (*cf.* Heb. xii. 1, 2.)

THE REST AT JERICHO.

Zacchæus. Luke xix. 1—10.

LESSONS.—Curiosity overruled (*cf.* Zacchæus' purpose and Christ's.)—Effectual calling. — Constraining and practical influence of love to Jesus.

The Parable of the Pounds. Luke xix. 11—27.

LESSONS.—Talent and opportunity imply responsibility.—Talent unused is misused.—"Every man shall receive his own reward according to his own labour."

THE SUPPER AT BETHANY. Matt. xxvi. 6—13; [Mark xiv. 3—9; Jno. xii. 1—9.]

ESSONS.—The best is due to Jesus.—Nothing is lost ; is given to Jesus.—The sacred prodigality of love is ified by our Lord.

The shadow of the traitor. Matt. xxvi. 14—16; [Mark xiv. 10, 11;] Jno. xii. 10, 11.

'ALM SUNDAY."

Jesus sets out for Jerusalem. Luke xix. 28.

Jesus rides towards Jerusalem. [Matt. xxi. 1—7; Mark xi. 1—7;] Luke xix. 29—35; John xii. 14—18.

Jesus weeps over Jerusalem. Luke xix. 41—44.

Jesus continues his journey. The "Hosanna!" [Matt. xxi. 8—11;] Mark xi. 8—10; [Luke xix. 36—38; John xii. 12, 13.]

The "Hosanna!" of the multitude repeated by the children in the temple. The Pharisees complain. [Matt. xxi. 15, 16;] Luke xix. 39, 40.

Jesus casts out the traders from the temple the second time, heals, and

teaches. Matt. xxi. 12—
xi. 15—17; Luke xix. 45
Certain Greeks enquire for J
xii. 20—22. The sequel.
Dismay of the Pharisees.
18;] Luke xix. 47, 48; [J
Jesus retires from the city
Matt. xxi. 17; [Mark xi.

LESSONS.—The triumph of humility.-
Jesus the inspired and practical comm
xxxiii. 11.—Simplicity can discern the g
while religious pride blinds the eyes.—T
Jesus is the cleansing of the temple of t
realise life through death (Jno. xii. 24):
law that we may live to Christ; we die
may live to holiness; we die on earth th
in heaven.

MONDAY IN THE WEEK OF T
FIXION—*a Day of Parab*

The teaching of the Fig-tre
xxi. 18, 19;] Mark xi. 12-

LESSONS.—A picture of hypocrisy—
leaves."—The detection of hypocrisy—t
Jesus.—The doom of hypocrisy, eternal

The deputation of priests, and their dilemma. Matt. xxi. 23—27; [Mark xi. 27—33; Luke xx. 1—8.]

Parable of the Two Sons. Matt. xxi. 28—32.

LESSON.—Rashness and repentance better than hypocrisy and disobedience.

Parable of the Vineyard. Matt. xxi. 33—46; [Mark xii. 1—12; Luke xx. 9—19.]

LESSONS.—God's long-suffering with the ungodly.—The renewal of opportunities.—The crisis of sin in the rejection of Christ.

Parable of the Marriage of the King's Son. Matt. xxii. 1—14.

LESSONS.—The gospel is like a banquet,—in its plenty—variety—the gladness associated with the reception of it.—The banquet is "ready:" the sinner has not to prepare it.—The invitations thereto are simple—"Come,"—and they are repeated.—The invitation is frequently rejected: men *think* lightly—*act* as they think—*persecute* gospel-messengers—feign *acceptance*, but refuse the "wedding-garment."—The hypocritical guest must be unmasked at last: there will be the

King's scrutiny—his interrogation—
the bondage—the exclusion—the torm

TUESDAY IN THE WEEK OF
FIXION—*a Day of Tempt*

The teaching of the fig
[Matt. xxi. 20—22;] Mar

LESSONS.—If faith as mustard-*seed*
mountain, what cannot fully-grown
Faith grows by use.

The question of tribute (r
Pharisees and Herodia
xxii. 15—22; [Mark x
Luke xx. 20—26.]

LESSONS.—*What is claimed for God?*
conscience—the life.—*What is left for*
ence to righteous earthly governmen
the gradations of society. *What are*
which make the service of both possible,
the impossibility of serving "two ma
supremacy.—Make Cæsar's service G
living from the higher motive.

The question of marriage
the Sadducees.) [Matt. x

The question of the great command. [Matt. xxii. 34—40;] Mark xii. 28—34; [Luke xx. 40.]

The Great Denunciation.

Our Lord's question concerning himself. Matt. xxii. 41—46; [Mark xii. 35—37; Luke xx. 41—44.]

Warning against the Pharisees. Matt. xxiii. 1—12; [Mark xii. 38—40; Luke xx. 45—47.]

Eight "woes" pronounced. Matt. xxiii. 13—39.

FAREWELL TO THE TEMPLE.

The widow's offering. Mark xii. 41—44; [Luke xxi. 1—4.]

Our Lord's departure from the temple, and prophecy. Matt. xxiv. 1, 2; [Mark xiii. 1, 2; Luke xxi. 5, 6.]

The expansion of the prophecy concerning the destruction of Jerusalem (on the Mount of Olives.) Matt. xxiv.

3—28; [Mark xiii. 3—23; Luke xxi. 7—24.]

Prophecy concerning the end of the world. *The Parable of the Fig-tree.* [Matt. xxiv. 29—36; Mark xiii. 24—33;] Luke xxi. 25—38.

PARABLES OF "THE END," ETC.

"*The Days of Noah.*" Matt. xxiv. 37—41.

The Return of the Master. Matt. xxiv. 42—51; [Mark xiii. 34—37.]

The Ten Virgins. Matt. xxv. 1—13.

LESSONS.—*The sleeping virgins:* their apparent similarity—their real unlikeness. *The midnight cry:* it was expected, yet sudden—it aroused all the sleepers—it made their real character manifest. *The marriage feast:* figure of the eternal feast inaugurated by the coming of Christ the Bridegroom—admission only to those who are "ready"—the door once "shut" is not again opened.

The Talents. Matt. xxv. 14—30.

LESSONS.—All have some talent.—No one is a proprietor, but a steward only.—The talents are given for use and multiply by use.—The day of reckoning will come.

The Judgment. Matt. xxv. 31—46.

ıESSONS.—*The gathering* of all nations before the ıg: the collective involves the individual (2 Cor. 10.) *The judgment* will following the gathering: final judgment has been illustrated in *the flood*—the ɔruction of *the cities of the plain*—the doom of *usalem.* Judgment is accepted by the Christian r (1 Cor. xi. 31, 32.) *Separation* will follow judg- ıt, and *character* is the great separater: each will ɔo "his own place." Sin and holiness each follows gradation thus—thought, wish, will, act, habit, racter, destiny.

Prevision of the cross. Matt. xxvi. 1, 2.

E BEGINNING OF THE END.

The meeting in Caiaphas' palace. Matt. xxvi. 3—5; [Mark xiv. 1, 2; Luke xxii. 1, 2.]

Overtures of Judas. [Matt. xxvi. 14—16; Mark xiv. 10, 11;] Luke xxii. 3—6. (*Cf.* Acts i. 15—26.)

The stedfast love of Jesus in view of the end. Jno. xiii. 1.

R LORD'S LAST PASSOVER.

The preparation. [Matt. xxvi. 17—19;] Mark xiv. 12—16; [Luke xxii. 7—13.]

Dispute for precedence am
ciples. Luke xxii. 24—3

The feast. [Matt. xxvi. 20
17;] Luke xxii. 14—18.

The disciples' problem conc
cedence practically solved
washes their feet. Jno. x

The solemn prediction. [
21; Mark xiv. 18; Luke x
Jno. xiii. 18—21.

The anxious question, and
[Matt. xxvi. 22—25; Ma
21; Luke xxii. 23;] Jno.

THE LAST SUPPER.

The institution of the fea
xxvi. 26—29; Mark xiv
Luke xxii. 19, 20.

The conversation—concernin
fication of Jesus, Jno. xi

Provision for the personal safety of the disciples. Luke xxii. 35—38.

The Discourse after Supper.

Our Father's house. Jno. xiv. 1—3.

Lessons.—Heaven the believer's *home:* his dwelling-place—the gathering-place of the one family—the place of rest and refreshment after labour.

The way home. Jno. xiv. 4—11.

Lessons.—Jesus Christ "the Way."—Varieties of experience possible in the one way.—We have not to choose our road, the way is already appointed (Heb. x. 20.)—To be in the way is to be right for the home at the end.

The ministry of the Comforter on the way. Jno. xiv. 12—31.

Lessons.—The doctrine of the Trinity in its relation to prayer: the Holy Spirit inspires it, 17; the Father hears it, when presented in the name of Jesus, 13 (*cf.* Eph. ii. 18.)

The office of the Holy Ghost as the Comforter, 16; the Guest, 17; the Teacher, 26; the Remembrancer, 26.

Obedience the secret of spiritual illumination, 15, 21, 23, 24.

The disciple the representative of his Master, 12.

Peace—the distinguishing blessing of the gospel, 27.

THE CLOSING HYMN AND THE EXIT. Matt. xxvi. 30; [Mark xiv. 26.]

The hymn, probably part of "the Great Hallel," and possibly Psa. cxvi.; cxvii.; cxviii.

THE DISCOURSE AT STARTING.

The Vine and Branches. Jno. xv. 1—8.

LESSONS.—The Person of our Lord is thus made to comprehend all Christians—all ages of the church.—Spiritual husbandry is developed according to a Divine plan—it involves the tragic as well as the consolatory (2)—The object of spiritual husbandry is the fruitfulness of the vine.—This realized only by abiding in Christ.

The repeated lesson on love. Jno. xv. 9—13.

LESSONS.—The comparison of love (9).—Love realized only in obedience (10.)—Love to Christ the spring of Christian love (12, 13.)—Love the foretaste of heaven's joy (11.)

Coming sorrows and Divine consolations. Jno. xv. 14—27; xvi. 1—17.

LESSONS.—Observe the privileges of disciples, xv. 14—16; their trials and consolations, 17—25; their

ion as witnesses, 26, 27; the persecution in con-
ence of witness-bearing, xvi. 1—6 (*cf.* Rev. xi.;)
ministry of the Comforter their power, 7—15; the
ice of Jesus, so far as his physical presence is
rned, necessary to the fuller blessing of the Holy
t's indwelling, 7, 16, 17.

he conversation upon the discourse.
Jno. xvi. 18—33.

ssons.—The problems of the word are expounded
ne personal Christ.—Sorrow prepares for joy.—
in Jesus is power in prayer.—Tribulation is the
the disciple in the world, but peace in Christ is
ntidote.

Lord's High-Priestly Prayer.
Jno. xvii.

lustrative.—Of the representative character of
: he represents God to man and man to God.—
he covenant responsibilities of our Lord—to give
al life—to teach—to keep, those entrusted to Him.
the unity of the church and its final glorifica-
" with Christ in God."

HSEMANE.

he moonlight walk. [Luke xxii. 39;]
Jno. xviii. 1.

Q

The last warning to the disciples and Peter. [Matt. xxvi. 31—35;] Mark xiv. 27—31.

The agony. Matt. xxvi. 36—46; [Mark xiv. 32—42;] Luke xxii. 40—46.

LESSONS.—Gethsemane was a place of hallowed communion— of unparalleled suffering—of agonizing prayer —of sacred preparation (for the cross.)

Jesus was alone in his sufferings, though his disciples were with him (*cf.* Isa. lxiii. 3.)

The betrayal. Jno. xviii. 2, 3; Matt. xxvi. 47—50; [Mark xiv. 43—45; Luke xxii. 47, 48.]

The excited question. Luke xxii. 49.

The guard stricken to the ground. Jno. xviii. 4—9.

Peter's rash attack on Malchus, and our Lord's rebuke. Matt. xxvi. 51—54; [Mark xiv. 47; Luke xxii. 50, 51;] Jno. xviii. 10, 11.

Our Lord's address to the guard and multitude. [Matt. xxvi. 55; Mark xiv. 48, 49;] Luke xxii. 52, 53.

The arrest of our Lord and flight of the disciples. Jno. xviii. 12; Matt. xxvi. 56; [Mark xiv. 46, 50.]

The "certain young man"—his interest in our Lord, and escape. Mark xv. 51, 52.

[E TRIAL OF JESUS.

NOTE.—It is to be remarked that our Lord underat the mockery of a sixfold trial—a quadruple ision—a triple acquittal—a double "legal" conmnation.

Jesus before the PRIESTS *and* SANHEDRIM.

e First Trial—*before Annas the Sadducee* (High Priest for seven years—A. D. 7-14—deposed by Valerius Gratus.) Jno. xviii. 12—14, 19—23.

e Second Trial—*before Caiaphas the Sadducee.* Matt. xxvi. 57; [Mark xiv. 53; Luke xxii. 54; Jno. xviii. 24.]

Peter follows his Master, and sits with the High Priests' servants at the fire. Jno. xviii. 15, 16; Luke xxii. 55; [Matt. xxvi. 58; Mark xiv. 54.]

The false witness. Matt. xxvi. 59–62; [Mark xiv. 55—60.]

The High Priest's adjuration. Matt. xxvi. 63, 64; [Mark xiv. 61, 62.]

The issue. Matt. xxvi. 65, 66; [Mark xiv. 63, 64.]

Interval between the Trials.

Peter's *first denial* (before the servants at the fire.) Matt. xxvi. 69, 70; [Mark xiv. 66—68; Luke xxii. 56, 57; Jno. xviii. 17.]

The *cock crows the first time.* Mark xiv. 68.

Peter's *second denial* (in the porch.) Matt. xxvi. 71, 72; [Mark xiv. 69, 70; Luke xxii. 58; Jno. xviii. 18, 25.]

Peter's *third denial* (at the fire again, an hour after the former.) [Matt. xxvi. 73, 74; Mark xiv. 70, 71;] Luke xxii. 59, 60; [Jno. xviii. 26, 27.]

The *cock crows the second time.* Peter's deep repentance. [Matt. xxvi. 75;

Mark xiv. 72;] Luke xxii. 61, 62; [Jno. xviii. 27.]

The First Mockery. [Mark xiv. 65;] Luke xxii. 63—65.

The Third Trial—*before the Sanhedrim.* Luke xxii. 66—71.

Representing the first *legal* trial, and issuing in our Lord's *First "legal" Condemnation.*

The Second Mockery. Matt. xxvi. 67, 68.

The Traitor's Death. Matt. xxvii. 3—10; [Acts i. 18, 19.]

Jesus before Pilate. Matt. xxvii. 1, 2; [Mark xv. 1; Luke xxiii. 1; Jno. xviii. 28.]

Pilate's question and the Jews' reply. Jno. xviii. 29—32.

The Jews' accusation. Luke xxiii. 2.

The Fourth Trial—*before* PILATE. *Pilate's Examination and Acquittal of Jesus.* (*His First Acquittal*) [Matt. xxvii. 11—14; Mark xv. 2—5; Luke xxiii. 3, 4.] Jno. xviii. 33—38.

The Tumult. Luke xxiii. 5.

The Fifth Trial. *Jesus before* HEROD ANTIPAS. (*His Second Acquittal.*) Luke xxiii. 6—10.

The Third Mockery. Luke xxiii. 11, 12.

The Sixth Trial. *Jesus again before* PILATE.

The dream of Pilate's wife: her message. Matt. xxvii. 19.

Barabbas and Jesus. [Matt. xxvii. 15—18; 20—22;] Mark xv. 6—13; [Jno. xviii. 39, 40.]

The Third Acquittal of our Lord. [Matt. xxvii. 23; Mark xv. 14;] Luke xxiii. 13—22.

The repeated Tumult. Luke xxiii. 23.

Jesus condemned — Barabbas released. (*Our Lord's Second "legal" Condemnation.*) [Matt. xxvii. 26; Mark xv. 15;] Luke xxiii. 24, 25; [Jno. xix. 1.]

The Fourth Mockery. Matt. xxvii. 27—30; [Mark xv. 16—19; Jno. xix. 2, 3.]

Last Effort of Pilate.

"Behold the Man!" Jno. xix. 4—7.

The solemn interview between our Lord and the Governor. Jno. xix. 8—11.

Pilate and the Jews. "We have no King but Cæsar!" Jno. xix. 12—15.

The hands washed, but the heart still corrupt. Matt. xxvii. 24, 25.

THE CRUCIFIXION.

Jesus *led to crucifixion.* Simon bears his cross. [Matt. xxvii. 31, 32;] Mark xv. 20, 21; [Luke xxiii. 26; Jno. xix. 16.]

LESSON.—Connection between Divine appointment and human free agency (*cf.* Acts ii. 23.)

A crowd of sympathetic women follow, who lament for our Lord. Luke xxiii. 27—31.

LESSONS.—Religious impressibility of the feminine nature. *Men* were called to follow Jesus—women followed without calling.

Two malefactors are led forth with Jesus. Luke xxiii. 32.

The mournful procession arrives at *Calvary* or *Golgotha—the stupefying draught is offered, but refused* by our Lord. [Matt. xxvii. 33, 34;] Mark xv. 22, 23; [Jno. xix. 17.]

LESSONS.—Ordinary men die because they cannot help it—Jesus came to die. Jesus would not accept any alleviation of the bitterness of death, because he would "*taste* death for every man."

Jesus prays for his murderers. Luke xxiii. 34. (*Cf.* Matt. v. 44.)

The crosses are erected. [Matt. xxvii. 38;] Mark xv. 27, 28; [Luke xxiii. 33; Jno. xix. 18.]

The title on Jesus' cross. [Matt. xxvii. 36, 37; Mark xv. 26; Luke xxiii. 38;] Jno. xix. 19—22.

Our Lord's garments are divided by the soldiers. [Matt. xxvii. 35; Mark xv. 24, 25; Luke xxiii. 34;] Jno. xix. 23, 24.

The crowd mock. Matt. xxvii. 39—43; [Mark xv. 29—32; Luke xxiii. 35.]

Vinegar (the acid wine-drink of the Roman soldiery) *offered to our Lord.* Luke xxiii. 36, 37.

The thieves join in the blasphemous mockery. Matt. xxvii. 44; [Mark xv. 32.]

One of the thieves is made *penitent: his prayer and our Lord's reply.* Luke xxiii. 39—43.

LESSONS.—The sovereignty of Divine grace.—The Almighty power of the convicting Spirit.—"*One* sinner was saved at the eleventh hour, that none might despair —*only* one, that none might presume."

Jesus commends his mother to the care of John. John xix. 25—27.

LESSONS.—Self-forgetfulness the spirit of Christ.—Application of this to family provision.

The supernatural darkness and *the agonizing cry.* Matt. xxvii. 45—47; [Mark xv. 33—35; Luke xxiii. 44.]

The thirst. [Matt. xxvii. 48, 49; M
xv. 36;] Jno. xix. 28, 29.

LESSON.—Jesus Himself thirsted, but he opens
spring of living water to others. (Jno. iv. 14;
37—39; 1 Cor. x. 4; Rev. xxii. 17.)

Our Lord's dying prayer. Luke xxiii.
"*It is finished!*" [Matt. xxvii. 5
Mark xv. 37;] Jno. xix. 30.

The rent vail. The earthquake.
opening graves. Matt. xxvii. 51—
[Mark xv. 38; Luke xxiii. 45.]

The centurion's confession. Matt. xx
54; [Mark xv. 39; Luke xxiii. 47

The women's devotion to the last. [M
xxvii. 55, 56;] Mark xv. 40,
[Luke xxiii. 49.]

The crowd return. Luke xxiii. 48.

The soldier pierces our Lord. J
xix. 31—37.

ON THE WHOLE.—Observe that *the outward lit*
tragedy is symbolical of the inward spiritual reality
The men who condemned and "killed the Princ
life" represented the sinners, each of whose "cri

me a nail, and unbelief a spear."—Our Lord's
iation with the malefactors illustrated his volun-
identity with sinners for their salvation, although
parate from" them.—His refusal of the drugged
pictured his determination to suffer all that was
ssary to make an atonement.—His prayer for His
lerers prefigured His intercession for sinners.—
title on the cross, which would have been an accu-
n had an accusation been possible, illustrates the
that, up to the present time, the most the enemies
esus can do is to confess Him King after all.—His
ie on the cross is the equivalent of the robe of
teousness He gives to the sinner.—The salvation of
penitent malefactor is a typical case of salvation
ie uttermost.—The darkened sky had its solemn
terpart in our Lord's darkened soul, as a sin-
er.—His cry of agony is the antidote against the
ving sinner's cry of despair.—"It is finished!" is
gospel in a sentence—expressive of a full redemp-
for such as have no help in themselves.—Our
's dying prayer, after the atonement was made
be offered by all who have "received the atone-
t."—The rent vail is the equivalent of the rent
sh" (Heb. x. 20.)—The rending rocks may well
y the "broken and contrite heart"—the opening
es the power of Jesus' death to "abolish death,"
he spiritual resurrection that results from His death.
ie pierced side of Jesus suggests the blood to atone
in, and the grace to cleanse from it.

THE BURIAL OF OUR LORD.

The burial by Joseph and Nicodemus [Matt. xxvii. 57—60;] Mark xv. 42—46; [Luke xxiii. 50—54;] Jno. xix. 38—42.

The women prepare for the embalmment. [Matt. xxvii. 61; Mark xv. 47;] Luke xxiii. 55, 56.

Attempted provision is made against the Resurrection. Matt. xxvii. 62—66.

THE RESURRECTION.

The visit of the two Marys to the sepulchre on "Easter Sunday," and the angelic vision. [Matt. xxviii. 1—7;] Mark xvi. 1—7.

The visit of Joanna, Salome, &c. Luke xxiv. 1—9.

The Women depart with the tidings to the disciples. [Matt. xxviii. 8;] Mark xvi. 8; Luke xxiv. 10, 11.

Mary of Magdala reports the Resurec-

tion to Peter and John. Jno. xx. 1, 2.

Peter and John visit the sepulchre. [Luke xxiv. 12;] John xx. 3—10.

Appearances of Jesus after the Resurrection.

The first appearance to *Mary of Magdala:* her report to the disciples. [Mark xvi. 9—11;] Jno. xx. 11—18.

The appearance to *the other Women:* their message to the disciples. Matt. xxviii. 9, 10; [the departure of the guard from the sepulchre, and their circulation of the false account of the empty tomb. Matt. xxviii. 11—15.]

Our Lord's appearance to *Peter.* [Luke xxiv. 34;] 1 Cor. xv. 5.

The appearance to the *Two Disciples* journeying to Emmaus. [Mark xvi. 12;] Luke xxiv. 13—32.

They report their vision in Jerusalem. [Mark xvi. 13;] Luke xxiv. 33—35.

Jesus appears to *the Ten Apostles.* Luke xxiv. 36—48; Jno. xx. 19—25.

Our Lord, a week later, appears to *the Eleven.* [Mark xvi. 14;] Jno. xx. 26—31.

Jesus appears to *the Seven Apostles* by the Lake of Galilee. Jno. xxi.

The appearance to *a number of Disciples* in Galilee. Matt. xxviii. 16, 17; 1 Cor. xv. 6.

Jesus appears to *James.* 1 Cor. xv. 7.

Lessons.—Our Lord's resurrection is proved by unparalleled historical evidence.—*Like his crucifixion, it is symbolical of spiritual truth.*—It proves the sufficiency of his atonement.—It is the pledge of the resurrection of believers in Him (*cf.* 1 Cor. xv.) Its circumstances, too, are most suggestive.—Lest in his post-resurrection life our Lord should appear far removed from his former relationship to his disciples, he sends a message to them as His "brethren" (Jno. xx. 17.)—The interview with Peter was altogether private, as if to show that Jesus still hears the penitent's confession and speaks the word of forgiveness in secret: while yet Peter was reminded of his three-fold denial by our Lord's three-fold question at the Lake of

lilee, and Peter by a three-fold confession corrects, far as he could correct, the effect of his repeated ial.

IE ASCENSION OF OUR LORD.

The meeting and abode in Jerusalem. Luke xxiv. 49; Acts i. 1—5.

The journey to Bethany. Luke xxiv. 50.

The conversation. Acts i. 6—8.

The evangelistic and baptismal commission. Matt. xxviii. 18—20; Mark xvi. 15—18.

The Ascension. [Mark xvi. 19;] Luke xxiv. 51; Acts i. 9—11.

The return to Jerusalem. [Luke xxiv. 52;] Acts i. 12.

The consecration and waiting for the gift of the Holy Spirit. [Luke xxiv. 53;] Acts i. 13, 14.

The apparently unauthorized election of a twelfth apostle. Acts i. 15—26.

LESSONS.—The apostles *waited* for the Holy Ghost: ere is a waiting that is *idleness*—there is a waiting at is *power*. Moses waited in Egypt forty years, and

another forty in Midian, before he became Israel's liberator.—We are helpless without God's Spirit; God's work cannot be hurried: thus, to wait in prayer for Divine influence is the true road to Divine success.—Much ignorance may co-exist with true discipleship: the disciples clung to the hope of a temporal Messianic sovereignty until Pentecost.—The ascension is a pledge and pattern of the second advent (*cf.* Acts i. 11; Zech. xiv. 3.)—The ascension was necessary to Pentecost: Jesus Christ must disappear as a visible Person that He might re-appear as a spiritual power.—Thus in the church now, we have spiritual truths instead of "carnal ordinances"—the inward bond of brotherhood instead of the outward Jewish nationality—the indwelling of the Holy Ghost instead of the personal presence of Jesus: yet the Holy Spirit is "Christ in us," because He is "the Spirit of Christ."—"Man proposes—God disposes:" Peter proposed the *election* of a twelfth apostle—God *appointed* Saul of Tarsus afterwards: God can *wait;* we sometimes act as if we could not.—Thus numerical perfection is not always spiritual completeness.—The ordinance of baptism remains to the Christian church as the emblem of our Lord's death, burial, and resurrection, and of the believer's spiritual death, burial, and resurrection with Christ.

Early History of the Christian Church.

HE FIRST CONGREGATION. (Acts i. 4, 13, 14.)

LESSONS.—The simplicity of true worship: every ıilding is consecrated where true disciples meet in :ayer.

The place which waiting occupies in worship.

'ENTECOST. Acts ii. 1—41.

ILLUSTRATIVE—Of *the antecedents of spiritual blessing:* rayer, expectancy, unity.

Of the characteristics of the Holy Spirit's work in ıiritual blessing: it is like *wind,* powerful, purifying, ıvereign, yet gentle (*cf.* Jno. iii. 8:) it is like *fire,* ıving illumination and fervour, testing and purging.

Of *the result of spiritual blessing:* tongues inspired ı the Saviour's service, conversions as the result, ınsecration to the Lord in a spiritual and outward ıptism.

R

PENTECOSTAL POWER, *in the Miracle upon the Lame Man.* Acts iii.; iv. 1—22.

The miracle.—The apostolic address.—The arrest.—The examination.—The release.

LESSONS.—Comprehensive benevolence of the gospel: it blesses the body as well as the spirit; it is "profitable for the life that now is, and for that which is to come."

Inevitableness of the collision between the church and the world (*cf.* Matt. x. 34.)

Confession of Christ an almighty power in the world (*cf.* Rev. xi.)

GROWTH OF THE CHURCH. Acts ii. 42—47; iv. 23—33.

LESSONS.—Steadfast continuance in Christian worship and work, the road to spiritual success. (ii. 42, 43, 47; iv. 33.)

Benevolence—hand-in-hand with gospel teaching—the convincing argument of the power of Christianity. (ii. 44, 45; iv. 32, 34.)

Social religion the guarantee of public worship. (ii. 46.)

Pentecost capable of repetition. (iv. 31.)

IE "ROOT OF BITTERNESS." Acts iv. 34—37; v. 1—11.

Benevolence of the church—covetousness of Ananias and Sapphira.
Their falsehood and death.

LESSONS.—Sin invades the holiest associations: Satan an angel—Judas an apostle—Ananias a member of church of Christ.
"The love of money is the root of all evil." (1 Tim. 6—11.)
Weakness of sin—certainty of its detection—doom of impenitent sinner. (*Cf.* Josh. vii.; Rev. xxi. 8.)

RISTIANITY AND JUDAISM IN CONFLICT. Acts v. 12—42.

More miracles.—Renewed additions to the church.—Consequent conflict.

LESSONS.—Christianity necessarily aggressive.
Divine support pledged in its aggressive work (*cf.* 9, 20; xviii. 9—11.)
The safe solution of many a "religious difficulty" 38, 39.)

OICE OF DEACONS. Acts vi. 1—7.

The office created by the occasion.

The qualifications illustrated, (1 Tim. iii. 8—13.)

LESSONS.—Division of labour essential to efficient service for Christ.

Duties, secular in themselves, become sacred if performed for Christ's sake. Secular duty in the church not inconsistent with the acceptance of spiritual also. (*cf.* Acts vi. 8—10.)

NOTE.—In connection with the choice of the deacons it is to be observed that the murmurs arose among the Hebrews against the Grecians (Greek-speaking Jews or Hellenists.) It is significant that all the deacons bear *Greek* names.

STEPHEN: THE FIRST CHRISTIAN MARTYR. Acts vi. 8—15; vii.; viii. 1, 2.

The deacon also a preacher.—Persecution in consequence.—Stephen's defence.—His martyrdom.—His burial

LESSONS.—The power of holy enthusiasm in raising the Christian worker above himself. (vi. 15.)

Possibility of a completed work in a life cut short. "To die is gain" (*cf.* vii. 56.)

THE CHURCH SCATTERED, AND THE GOSPEL DISSEMINATED. Acts viii. 3—40; xi. 19—21.

Saul the leader in the persecution.—Its effect in scattering the church, but spreading the gospel.—Special details in the work of Philip the Evangelist.

LESSONS.—Scattered firebrands light many fires: ıristians, scattered, diffuse their holy principles.

Philip's work shows—The gospel bringing joy (viii.) Satan's would-be imitation of Christian work and wer in the person of Simon Magus.—An illustration progress in Christian faith and obedience in the case the Treasurer of Queen Candace: he read the word, was faithful to present light, he accepted further ;ht, his obedience promptly followed his faith, and by ı obedience in baptism he confessed his faith in ırist (*cf.* Rom. vi. 4; Col. ii. 12,) and identified nself by profession with the Christian church.

NOTE.—Philip's success in "the city of Samaria" ı been attributed to our Lord's antecedent visit to char (Jno. iv. 39—42.) How frequently is it true ıt "*one* soweth and *another* reapeth!" (Jno. iv. 37.)

The Apostles and their Writings.

NOTE.—Of some of the Apostles little or nothing is mentioned in the New Testament but the names. Others appear occasionally in connection with the biography of our Lord and the Acts of the Apostles, while the names of a few are prominent. It may be interesting, before proceeding to the names of the Apostles who appear as Sacred Writers to cite the Scripture texts which refer to the others. Nothing, of course, is said here of any *traditions* relating to the apostles.

THE APOSTLES WHO ARE NOT AMONG THE SACRED WRITERS.

Andrew.

The apostle was of Bethsaida (Jno. i. 44.) He first followed our Lord on the testimony of the Baptist (Jno. i. 40;) he then immediately called his brother Simon, who also followed with him. He had the honour of receiving our Lord into the house which he appears to have shared with Simon (Mark i. 29.) He is named among the twelve (Matt. x. 2; Mark iii. 18; Luke vi.

14;) and was associated with Philip in delivering the message of the "Greeks" to Jesus (Jno. xii. 22.) His name occurs again among those of the disciples at Jerusalem after the ascension of our Lord. (Acts i. 13.)

James (*the Son of Zebedee.*)

This apostle was called by our Lord from his fishing-boat on the lake of Galilee (Mark i. 19;) and his name is associated with the miracle of the draught of fish (Luke v. 10.) He was selected by our Lord as one of the Twelve (Matt. x. 2; Mark iii. 17; Luke vi. 14;) and he was one of the innermost circle of three disciples who were admitted where the others were excluded: hence we find him in the chamber of death, when our Lord was about to raise the daughter of Jairus (Mark v. 37; Luke viii. 51;) his name is among the three of those who witnessed the Transfiguration (Matt. xvii. 1; Mark ix. 2;) and who were with our Lord during his agony in Gethsemane (Mark xiv. 33.) His ambition appears in the joint request of his mother and brother that the two brethren might sit next our Lord in the temporal kingdom for which they were hoping (Mark x. 41.) James is referred to among those at the Sea of Galilee after the resurrection of our Lord (Jno. xxi. 2;) and his name occurs among those of the disciples in the upper room at Jerusalem (Acts i. 13.) His martyrdom by Herod Agrippa I. is recorded in Acts xii. 2.

Philip.

Philip is named among the earliest disciples of our Lord; his city was Bethsaida (Jno. i. 44.) Jesus "found" him in Galilee (Jno. i. 43;) and he, in a true missionary spirit "found" Nathaniel and brought him to Jesus (Jno. i. 45, 46.) Philip is numbered among the apostles in Matt. x. 3; Mark iii. 18; Luke vi. 14. Our Lord before feeding the five thousand, asked Philip, "Whence shall we buy bread, that these may eat?" (Jno. vi. 5.) Philip was associated with Andrew in reporting to our Lord the desire of the "Greeks" to see Him (Jno. xii. 21, 22.) His theological views before Pentecost appear to have been strangely defective, as indicated in his request to our Lord in Jno. xiv. 8. Philip is last mentioned as meeting with the disciples in the upper room at Jerusalem (Acts i. 13.)

Bartholomew (*probably Nathaniel.*)

Bartholomew = "Bar-Tolmai, the son of Tolmai," is probably the same with Nathaniel. Accepting the probable identity, we find that, induced by Philip to accompany him, he was most graciously received by our Lord at his first meeting, as recorded in Jno. i. 45—51. He is mentioned in the list of the apostles (Matt. x. 3; Mark iii. 18; Luke vi. 14;) and he was present with the seven at the Sea of Galilee, when our Lord appeared there after His resurrection (Jno. xxi. 2.) We last meet with his name in the list of the disciples (Acts i. 13.) He was from Cana of Galilee (Jno. xxi. 2.)

Thomas Didymus (*or the Twin.*)

This apostle is first mentioned in the list (Matt. x. 3; Mark iii. 18; Luke vi. 15.) It was he who, fearing that our Lord would fall a prey to the malice of the Jews, when going to raise Lazarus, generously proposed that the band of disciples should follow their Master and share the martyrdom with Him (Jno. xi. 16.) Of a sceptical nature, he was absent at the first appearance of our Lord to the disciples after his resurrection (Jno. xx. 24,) and refused their testimony to His appearance. Present, however, at the next meeting, he was convinced by the repeated visit of Jesus (Jno. xx. 26—29.) We see his name next in connection with the manifestation of our Lord at the Sea of Galilee (Jno. xxi. 2;) and last find it among the names of the disciples in the upper room (Acts i. 13.)

Simon-Zelotes (*the Canaanite.*)

The title of this apostle—"the Zealot," would indicate that he had "once belonged to the wild and furious followers of Judas of Giscala." His titles, "the Canaanite"—the "Zealot"—are identical in meaning. He is named in the apostolic list (Matt. x. 4; Mark iii. 18; Luke vi. 15;) and among the band of disciples in Jerusalem awaiting Pentecost (Acts i. 13.)

Judas Iscariot.

Of Judas, whose name is uniformly placed last in the apostolic catalogue (Matt. x. 4; Mark iii. 19; Luke

vi. 16,) we know, alas! but too much. His name, Iscariot, is probably representative of Kerioth as his birthplace. His tendency was to avarice; "he was a thief, and had the bag" that contained the small resources of our Lord and his disciples (Jno. xii. 6; xiii. 29.) This tendency appears to have become a ruling passion, and to have led ultimately to his dark crime. He was warned by our Lord's solemn words in Jno. vi. 70, and by His clearer prediction at the table (Matt. xxvi. 21, 23, 24; Mark xiv. 18, 21; Luke xxii. 21, 22; Jno. xiii. 21.) But before this last warning he had bargained for the betrayal (Matt. xxvi. 14—16; Mark xiv. 10, 11; Luke xxii. 3—6.) Satan had now "put it into his heart" to prove himself the traitor (Jno. xiii. 2;) so, having received the "sop" from the hand of his Master (Jno. xiii. 26,) he "went out" to accomplish his fearful purpose. He "betrayed the Son of Man with a kiss" (Matt. xxvi. 47—49; Mark xiv. 43—45; Luke xxii. 47; Jno. xviii. 3—5.) He thus fell from his apostolate (Acts i. 20, 25,) and, smitten by remorse, hanged himself in the field that was purchased with "the reward of [his] iniquity" (*cf.* Matt. xxvii. 3—10; Acts i. 18, 19,) "that he might go to his own place."

HE APOSTLES WHO ARE SACRED WRITERS.

Peter.

'his apostle—so prominent in the biography of our d and the early history of the Christian Church— ı of Bethsaida (Jno. i. 44.) He was brought by his ther Andrew to Jesus (Jno. i. 41;) when our Lord ed his second name, Peter="rock," to his former one, ıon, repeating himself on a subsequent occasion ıtt. xvi. 18.) He received a distinct call from Jesus ɜn fishing on the Lake of Galilee (Matt. iv. 18—20; rk i. 16—18;) and his name was afterwards inporated with the list of the apostles (Matt. x. 2; rk iii. 16; Luke vi. 14.) Our Lord employed His ing-boat when teaching the people (Luke v. 1—3;) er was concerned in the miraculous draught of fish ıtioned in Luke v. 4—11; and our Lord seems to e frequently remained in Peter's house (Mark 9.) Peter was one of the inner circle of the ɜtles who were selected by our Lord to witness .e special revelations: hence, associated with James . John we find him present at the raising of Jairus' ghter, as narrated in Mark v. 22—24, 35—43; ɛe viii. 41, 42, 49—56;—at the Transfiguration ıtt. xvii. 1—13; Mark ix. 2—13; Luke ix. 28—36;) at the Agony in Gethsemane (Matt. xxvi. 37—46; :k xiv. 33—42.) Peter received our Lord's bene-

diction on the occasion of his faithful confession of Him as the Messiah (Matt. xvi. 13—20;) but our Lord strongly rebuked him afterwards for his mistaken zeal in seeking to turn Him from the great purpose to be accomplished in His death (Matt. xvi. 21—23; Mark viii. 31—33.) It was Peter who was sent to the sea to find the amount of the poll-tax in the fish's mouth (Matt. xvii. 24—27.) The apostle was solemnly warned by our Lord, and more than once, against denying Him (Jno. xiii. 36—38; Luke xxii. 31;) but though he showed a temporary courage in the Garden at the arrest of Jesus (Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 50; Jno. xviii. 10;) yet he thrice denied his Lord (Matt. xxvi. 69—74; Mark xiv. 66—72; Luke xxii. 54—61; Jno. xviii. 25—27.) He was, however, speedily led to repentance (Matt. xxvi. 75; Luke xxii. 62.) Early on the resurrection-morning, Peter, with John, was at the sepulchre (Luke xxiv. 12; Jno. xx. 3—8;) and our Lord, as if to give his erring, but loving, servant a signal proof of his forgiveness, sent a special message to him (Mark xvi. 7,) and held a secret interview with him (Luke xxiv. 34; 1 Cor. xv. 5.) Afterwards, at the Sea of Galilee, whither seven of the apostles had resorted (Jno. xxi. 1, 2,) Jesus, as if to constrain a threefold confession of love in contradiction of the threefold denial, asked him three times, "Lovest thou Me?" (Jno. xxi. 15—17.) Peter's name appears as the leader of the disciples assembled at Jerusalem (Acts i. 13, 15;) and it was he who, after the out-

uring of the Holy Spirit, preached the Sermon of entecost (Acts ii. 14—36.) Then followed the healing the lame man and the imprisonment, the apostle's efence, the increase of the church in spiritual power nd numbers, &c., as recorded from Acts iii.—v. Peter ppears again in connection with the work of Philip he Evangelist (Acts viii. 14, 25,) and the hypocrisy of imon Magus (18—24). We meet him next in connecon with—

'HE MIRACLE UPON ÆNEAS. Acts ix. 32—35.

LESSONS.—Comparison between physical and spiritual aralysis.—The Word of the Lord, applied by the Spirit f the Lord, the remedy.

DORCAS. Acts ix. 36—43.

LESSONS.—Woman's mission in the church.—Christian benevolence the convincing argument with the world.—" 'Tis infamy to die and not be *missed*."—Each individual resurrection a proof and anticipation f the general resurrection.

PETER AND CORNELIUS. Acts x.; xi. 1—18.

The two visions—directed by the one Providence.

The deputation and their success.

Peter's visit to Cornelius and its marvellous results.

Peter's defence.

LESSONS.—"God hath made of one blood all nations of men."—The great test of character outside religious organizations (x. 35.)—Christ, the only Saviour.—The gift of the Holy Spirit, not the *substitute for* baptism, but the *prerequisite* to it (47.)

THE MARTYRDOM OF JAMES. Acts xii, 1, 2.

THE IMPRISONMENT AND RELEASE OF PETER. Acts xii. 3—19.

LESSONS.—"All who will live godly in Christ Jesus must suffer persecution."—But "the peace of God shall keep" such (6.)—"Prayer can force a passage through iron bars and brazen gates."—Our prayers are frequently above our expectations (15.)—And herein God proves Himself "able to do exceeding abundantly above all that we ask or think."

We meet with the name of Peter again in the account of the apostolic conference narrated in Acts xv. 6—29. The apostle Paul, some years after his conversion, stayed a fortnight with him in Jerusalem (Gal. i. 18,) and they afterwards met at Antioch, where a dispute arose, in which the apostle was reproved by Paul (Gal. ii. 14;) but how thoroughly love eventually triumphed over this temporary alienation may be gathered from 2 Pet. iii. 15.

The First Epistle of Peter.

Salutation (i. 1, 2.)—Description, not only of ›ersed Jews, but of all Christians, as "strangers" :b. xiii. 14.)—Their happy condition: elect, ed, blessed with grace and peace.

Introduction (i. 3—12.)—Its topics: the new ıfter the type of Christ's resurrection (3).—The d inheritance for the preserved heirs (4, 5.)— ›resent trial and future triumph (6, 7.)—Union ı, love, and joy, even in trial (8.)—Salvation by he burden of prophecy, the believer's joy in the :, his hope for the future (9—12.)

ıral Exhortation (i. 13—25; ii. 1—10.—To stness (i. 13;) to holiness and obedience (i. 14 ı—the argument for these from the redemption ›vers by Jesus Christ, and the regeneration and ıcation by the Holy Spirit (i. 17—25;)—the word ans whereby they are to be attained (ii. 1, 2;)— the only "Way" to both, because of his grace ı because he is the "Corner-Stone" of the spirit- nple (ii. 4—8;) and because believers realize in :he great ideal typified in the Jewish system

›ific Exhortations (ii. 11—25; iii.; iv.; v. 1—9.) the mortification of the flesh (ii. 11, 12;)—to ɾ (ii. 13—17;) to faithfulness in secular service —20;)—to conjugal love (iii. 1—7;)—to Chris-

tian unity, love, and generosity (iii. 8 ; iv. 8—11 ;)—to circumspection of life (iii. 9—17.) The argument for all from the example and type of our Lord's sufferings (ii. 21—25 ; iii. 18—22 ; iv. 1, 2, 12—16 ;) from the "end of all things" (iv. 3—7, 17—19.) Exhortations addressed to the elders (v. 1—4 ;)—to younger Christians (v. 5 ;)—admonitions to humility and trustfulness (v. 6, 7 ;)—to resistance of Satan (v. 8, 9.)

Conclusion (v. 10—14.)

The Second Epistle of Peter.

The Salutation and Introduction (i. 1—4.)—Description of believers—those "that have obtained like precious faith" (1 ;)—the Lord's benediction on such—"grace and peace" (2 ;)—such are completely enriched with all spiritual blessings (3, 4.)

Exhortations with view to preservation of believers against False Doctrine (i. 5—21.)—Progressiveness of the Christian life (5—10 ;)—the "abundant entrance" into heaven at the end of the line of spiritual progress (11 ;)—the reality of the gospel on which the exhortations to Christian progress and perseverance are based (12—21 ;) it is not like the myths of the heathen (16 ;) it is more reliable than any mere outward manifestation or vision (17—19 ;) for it is the word of the Holy Ghost (21 ;) and is as a light on the way home (19.)

Warnings against False Teachers (ii.)—These are like the false prophets in Israel (1—3 ;) the description

of them (10—22;) their judgment comparable to that of the fallen angels (4;) the antediluvians (5;) the Sodomites (6.) But the Lord will deliver the righteous from both their sin and its punishment (7—9.)

Prophecy of the Second Advent (iii.)—The coming of our Lord preceded by an infidel age (1—7;)—though our Lord "tarry," he will not really delay (8, 9;)—he will come with suddenness and solemnity (10;)—the conversation becoming Christians with view to the Second Advent (11—18.)

Paul.

The Apostle's Early Life.

His birthplace—Tarsus. (Acts xxii. 3.)

His family connection—Pharisaic. (Phil. iii. 5.)

His tutor—Rabban Gamaliel. (Acts xxii. 3.)

His trade—that of a tent-maker. (Acts xviii. 3.)

His Roman citizenship. (Acts xxii. 25—28.)

His early religious position. (Phil. iii. 5, 6; Gal. i. 14.)

The development of his early religious

zeal in persecution. (Gal. i. 13; Acts viii. 3;) ix. 1, 2.

The illustration of this in the martyrdom of Stephen. (Acts vii. 54—60; viii. 1.)

LESSONS.—Antecedents in the world may be a preparation for service in the church.—Providence is thus the handmaid of grace.—The tenderness of Divine sympathy in bearing with the sinner during his "ignorance and unbelief." (1 Tim. i. 13.)

THE CONVERSION OF THE APOSTLE. Acts ix. 3—9.

LESSONS.—Difference of the Divine method: Conversion is sometimes effected by gentle means (Acts xvi. 14,) — sometimes by a shock — sometimes by a providential interposition. — Omnipotence in conversion: the determination of Paul was strong, the will of God was stronger.—Divine light the agent in conversion: the light of heaven puts out the light of this world.

PAUL—A PROFESSED BELIEVER IN JESUS. Acts ix. 10—19.

LESSONS.—The indication of a saving change towards God—"Behold, he prayeth!"—the indication of the

v relation to the church—the persecutor becomes a rother."—The mission of disciples of Jesus—to bear good news of Christ to others.—This mission the dge of its own success.—Baptism the scriptural of of loyalty to Jesus.

IE THREE YEARS' RETIREMENT OF THE APOSTLE IN ARABIA. (Gal. i. 15—17.)

LESSONS.—Need of preparation for our life-work.—portance of solitude as an element of that prepara-n.—Time thus spent may be time gained.

ETURN TO DAMASCUS, EARLY MISSION-WORK, AND ESCAPE. Acts ix. 20—25.

LESSONS.—Essentials to success in gospel work—deep viction, spiritual strength, holy enthusiasm, con-nt activity.—Consequence of faithful labour—per-ation.—Immortality of the labourer till his work done.

IE VISIT TO JERUSALEM. Acts ix. 26—29; (xxii. 17—21; Gal. i. 18—20.)

The introduction by Barnabas.—Reception by Peter.—Preaching and plotting.—The trance.—The escape.

LLUSTRATIVE—Of some aspects of Christian character:

distrust of the average disciple—generous sympathy of the restored disciple—thoughtful care of the "son of consolation."—Of the widening sphere before the true worker: Paul began with the Jews, but found that his mission embraced the Gentiles.

RETURN TO TARSUS: Acts ix. 30, 31; (Gal. i. 21—24.)

ANTIOCH. Acts xi. 22—30.

"The second capital of Christianity".—Mission of Barnabas to seek Paul.—Paul and Barnabas in Antioch.—The famine and the relief.

DEATH OF HEROD AGRIPPA I. (Acts xii. 1, 2;) 20—25.

After the martyrdom of James.—(For the imprisonment and release of Peter see p. 254.) Miserable death of the persecutor (*cf.* Matt. v. 10—12; 1 Pet iii. 14; Luke vi. 22—26;) but living power of the gospel.

PAUL'S FIRST MISSIONARY JOURNEY.

THE DESIGNATION. Acts xiii. 1—3.

ſPRUS. Acts xiii. 4—12.

LESSONS. — The "willing mind"—the spiritual eptive faculty (*Cf.* Jno. vii. 17.)—Wilful blindness is owed by judicial blindness.—The servant of Christ st "endure hardness." (*Cf.* the departure of John rk.)

SIDIAN ANTIOCH. Acts xiii. 13—50.

LESSONS.—The new dispensation the outgrowth of old, but destined to supplant it.—"What think ye Christ?" the great test of character.—Encouragent for the Christian worker: though many may believe, the gospel is "the power of God unto vation" to all who receive it.

ONIUM. Acts xiv. 51, 52; xv. 1—4.

LLUSTRATIVE—Of *the contrast produced by the gospel:* e disciples were filled with the Holy Ghost"—the ecutors were "evil affected"—Of *the results of the el still: spiritual* signs and wonders still attend it — l many believe.

STRA AND DERBE. Acts xiv. 5—20.

The miracle.—The attempted hero-worship.—The reversal of the public feeling.—The persecution and stoning.

NOTE.—If the received chronology is to be depended

upon, "fourteen years ago," when the Apostle wrote his Second Epistle to the Corinthians (see 2 Cor. xii. 2,) would bring him to Lystra, and would indicate that his rapture occurred while he lay unconscious as to the outer world after the stoning. If so, what a practical comment on 2 Cor. iv. 17, 18, is here!

THE RETURN. Acts xiv. 21—28.

The journey.—Provision for the future of the new churches.—Rehearsal at home.

THE INTERVAL (*between the First and Second Journeys.*) Acts xv. 1—39; (Gal. ii. 11—21.)

"Troublers in Israel."—The council.—The deputation to the Gentiles.—Duplicity of Peter and others.—Paul's reproof of them.—Separation of Paul from Barnabas.

LESSONS.—Difficulty of outgrowing mistaken religious thought and habit.—Evils of a blind literalism.—Imperfections of even the best men.

PAUL'S SECOND MISSIONARY JOURNEY.

SACRED SPOTS REVISITED. Acts xv. 40, 41; xvi. 1—5.

The new companion—Silas: the new helper—Timothy.—Prosperity of the the new churches.

PHILIPPI. Acts xvi. 6—40.

Visit to Galatia: probable sickness of the apostle (Gal. iv. 13, 14.)—Troas.—Probable meeting with Luke at Troas.*—Vision, and passage to Greece.—Philippi: the prayer-meeting — Lydia — The Pythoness dispossessed—the tumult and imprisonment

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* Cannon Farrar observes [on the hypothesis that Luke is the writer of the Acts of the Apostles,] "the 'we' begins in Acts xvi. 10; it ends when Paul leaves Philippi, xvii. 1. It is resumed at Philippi at the close of the third missionary journey, xx. 5, and continues till the arrival at Jerusalem, xxi. 18. It again appears in xxvii. 1, and continues throughout the journey to Rome. Luke was also with the Apostle during his first (Col. iv. 14; Philem. 24) and second imprisonments (2 Tim. iv. 11.)"

—conversion of the jailer and re
of the evangelists.

LESSONS.—The Holy Spirit within, and Prov without, direct Christian effort. — A blessing expected in connection with the means of grace: was at the gathering for prayer, and there th "opened" her heart.—Truth is sometimes hear strange lips (*cf.* the case of the Pythoness and 23—26.) The first question of an awakened sinne xvi. 30,) and the first and immediate answer that ever be given thereto (31).—Christian meekne sistent with true manliness. (36—39.)

ATHENS. Acts xvii.

Missionary labours at Amphipolis and Apollonia, Thessalonica, B —Paul at Athens alone.

At Thessalonica, repeated contribu for the apostle are sent from Phil (Phil. iv. 16.)

LESSONS.—Various success of the gospel.—God known" except in the gospel.—God, even if unk "not far from every one of us."—Responsibility a ing to opportunity and privilege (30.)

CORINTH. Acts xviii. 1—17.

Congenial society in Aquila and Prisc

—Tent-making.— Preaching. — The baptisms by Paul (1 Cor. i. 14—17.)— Opposition over-ruled. — Here the apostle writes—

The First Epistle to the Thessalonians.

The Introduction (i. 1—4.)

Congratulation and Explanation (i. 5—10, ii., iii.) Evidences of true conversion (i. 5—10;) — The ostle's vindication of himself and solicitude for his itual children (ii.);—the result of that solicitude the mission of Timothy (iii.)

Exhortations to holiness (iv. 1 — 12.)—Warning gainst the sin for which their city was notorious" -8;) — Exhortation to brotherly love, (9, 10;) neekness (11;) to integrity (12;) to diligence (1, 2.)

The Second Advent (iv. 13—18; v. 1—11).—The ead in Christ" not lost, but gone before (iv. 13—18;) he Advent sudden (v. 1—3;)—"walking in the it," the preparation for the Lord's coming (v. 4—11.)

Closing Admonitions (v. 12—28.)

The Second Epistle to the Thessalonians.

Written to correct the excitement to which an expecta- of the immediate appearance of our Lord had n rise.)

Congratulation (i. 1—4.)

Antichrist (ii. 3—12.)—Dr. Angus (*Bible Han*
p. 591) says, "The agreement between the littl
of Daniel's prophecy and the Man of Sin in this E
is very striking. In Daniel he does not rise ti
Roman empire is broken; in Paul, he is not re
till that empire—that which hindereth (ii. 7)—is
out of the way. In Daniel, he weareth out the s
in Paul, he opposeth, or persecuteth. In Dan
magnifieth himself above every god; in Pa
exalteth himself above all that is called God
Daniel, he changes times and laws; in Paul,
the lawless (ver. 8, Greek) one. In Daniel, he c
craft, through his policy, to prosper; and in P
comes with lying wonders, and all deceivabl
which many will believe. (*Cf.* Dan. viii. 25; xi.

Thanksgiving, Commendation, and Caution. (ii
17; iii.)

RETURN TO ANTIOCH. Acts xviii. 18-

HESUS. Acts xviii. 23; xix.

Paul revisits Galatia and Phrygia; orders collections in Galatia (*cf.* 1 Cor. xvi. 1—4; 2 Cor. viii.; Rom. xv. 25, 26;) and warns the converts (Gal. iv. 16; v. 19—21.)—He revisits Ephesus.

Apollos. Acts xviii. 24—28.

The case of the Ephesian converts. Acts xix. 1—7.

Preaching—miracles: the imitation of Paul by the sons of Sceva. 8—17.

Spread of the gospel. 18—20.

The longer stay of the Apostle and the uproar. 21—41.

LESSONS.—The religion of Jesus Christ lives in itual power, not in mere verbal utterance (xix. 13—)—Practical tendency of Christianity (18—20.) ligion, as a trade and religion as an inspiration, in trast.

Arrival of Stephanas, and others (of the house of Chloe, 1 Cor. i. 11) from Corinth. (1 Cor. xvi. 17, 18.)

The First Epistle to the Corinthians.

(Written in reproof of serious irregularities in the church, the information being brought by "the slaves of Chloe" and perhaps by Apollos [Acts xix. 1,] *and in answer to questions asked by the Corinthians.)*

Introduction (i. 1—9.)—Privileges of believers (1—6;) preservation of believers to the end (7—9.)

The Evils rebuked.—A party-spirit (i. 10—16; iii. 1—7; xi. 17—19;)—fondness for human philosophy and eloquence (i. 17—31; ii.)—a special case of licentiousness in the church (v.;)—un-Christian and unjust lawsuits (vi. 1—8;)—immoral indulgence (vi. 9—20;)—feminine impropriety (xi. 3—16;)—the perversion of the Lord's supper (xi. 20—34;)—the misuse of miraculous gifts, especially the gift of tongues (xiv.;)—the denial of the resurrection of the dead (xv.)

The Rebuke supported by Warning and Argument.—The day of final trial (ii. 8—23;)—the apostolic authority (iv.; ix;)—the danger of backsliding and idolatry (x.; xi. 1, 2;)—the mutual dependence of Christians on one another (xii.;)—the supremacy of Christian love (xiii.)

The Answer to the Questions propounded by the Church.—Concerning marriage (vii. 1—16; 25—40;)—concerning the relation of Christians to circumcision and slavery (vii. 17—24;)—concerning their duty with respect to meats offered to idols (viii.)—concerning the collection, &c. (xvi.)

ALEXANDRIAN TROAS AND MACEDONIA.

Paul leaves Ephesus (Acts xx. 1.)—Fails to find Titus at Troas. (2 Cor. ii. 13.)—Leaves Troas for Macedonia.—Finds Titus, and sends him and two others ((2 Cor. viii. 18, 22, 23) to Corinth, with—

The Second Epistle to the Corinthians.

(*Written partly in commendation of the obedience of the Church to the First Epistle—partly in censure of the evils still existing.*)

Introduction and Explanation (i.)

Restoration of the offender (ii. 1—11.)

Apostolic Labour and Authority (ii. 12—17; iii.; iv. 1—15.)—The apostle's sincerity (ii. 12—17;)—the converts through his ministry the proof of his commission (iii. 1—3;)—the spiritual power of the gospel its defence (iii. 4—18;)—its spiritual consolation the support of its ministers (iv. 1—15.)

The apostle uses his authority, and defends himself against the insinuations of false teachers (x.; xi.; xii.)

Authority transforming itself into Love. (vi.; vii.)—Beseeching where it might command;—and all to separate believers from sin, and consecrate them fully to God.

"*Concerning the collection*" *again.* (viii.; ix.)—The

sacrifice of Christ the argument for Christian self-sacrifice (viii. 9; ix. 15)—financial method in the service of Christ (viii. 16—22;)—bountiful sowing in Christian gifts involves bountiful reaping (ix. 5—14.)

The Christian's present Suffering and future Glory. (iv. 16—18; v.)—The "tabernacle" and the "house eternal";—the "groaning" and the singing;—the "mortality" and the "life;"—the present condition, "absent from the Lord;" the future, "present with the Lord";—the present "faith," the future sight.

Conclusion.—(xiii.)

MACEDONIA. Acts xx. 2. (Rom. xv. 19.)

The Apostle's companions, Acts xx. 4, 5. Timothy (2 Cor. i. 1;) Tychicus, a convert from the school of Tyrannus (2 Tim. iv. 12;) Gaius of Derbe (Acts xix. 29;) Aristarchus (Acts xix. 29;) Jason (Rom. xvi. 21;) Secundus; Sopater; also Luke, "the beloved physician" (Col. iv. 14;) and Trophimus an Ephesian Greek (Acts xxi. 29.)

CORINTH. Acts xx. 3.

During the stay of three months at Corinth Paul probably wrote—

The Epistle to the Galatians.

:asioned by the efforts of Judaizing teachers to coun-
'he evangelistic work of the apostle.)
ıtation (i. 1—5.)
ertion of the Divinity of the Gospel, and of the
'e's own authority (i. 6—24; ii.)—Only one gospel
le (i. 6—12;—the history of the apostle's conver-
nd commission to preach the gospel (i. 13—24;)
difficulties, and triumph over them through the
ne of justification by faith (ii.)
: doctrine of Justification by Faith proved. (iii.; iv.)
the example of Abraham (iii. 6—9, 15—18;)—
e curse of the law (iii. 10—12;)—by the atone-
of Christ (iii. 13, 14.) The use of the law as a
ɔolmaster" (pedagogue, or faithful slave, who
led youths)—as a temporary dispensation (iii. 19
;)—the former condition of the godly, that of
ldren" differing nothing from servants (iv. 1—3;)
ıow, through Christ, heirs come of age (iv. 4—7.)
ısistency, therefore, of return to the "beggarly
ɜnts" (iv. 8—20;) illustrated by the case of Hagar
21—31.)
:hortations based on the Doctrine (v.; vi. 1—10.)—
hristian liberty (v. 1—12;) but not to licence (v.
26;)—to benevolence (vi. 1—10.)
ɔnclusion (vi. 11—18.)

'his Epistle was soon followed by the
writing of—

The Epistle to the Romans.

Solemn Greeting. (i. 1—15.)

The Doctrine of Justification by Faith.—The proof from Hab. ii. 4 (i. 16, 17;)—the illustration of its necessity in the universality of sin. The case stated—of the average heathen (i. 18—32;) of the philosophic heathen (ii. 1—16;)—of the Jew (ii. 17–29; iii. 1—8.) Jew and Gentile thus reduced to the same level (iii. 9—19.) The conclusion—justification impossible by the law, either the natural or the Mosaic (iii. 20.) The doctrine stated of justification by faith, for both Jew and Gentile (iii. 21—31.) The illustration in the case of Abraham (iv. 1—5; 9—25;) and of David (iv. 6—8.) The blessed results of justification by faith in Jesus (v. 1—11;) which are "foreshadowed in the whole moral and religious history of mankind as summed up in the two periods represented by Adam and by Christ" (v. 12—21.)

*Answer to Objections.**—"So far from diminishing the heinousness, or tending to the multiplication of sin, it involves the radical annihilation of sin (vi.) If any were startled at the close juxtaposition of the law and sin [the apostle] points out that, while the law is itself holy, just, and good, on the other hand what he has said of it, relatively to mankind, is demonstrated by its psychological effects, and that in point of fact the law

* The quotations here are from Canon Farrar's "St. Paul," vol. ii., p. 181, 182.

s, for the changed nature of the believer, superseded ɔy a new principle of life—by the Spirit of God quick-ɔning the heart of man (vii.; viii. 1—11.)"

Plea for Holiness, Hope, Trust, Faith, followed by "a nagnificent outburst of thanksgiving, which rises at ast into a climax of impassioned eloquence (viii. :2—39.)"

"*The relation of Judaism to Heathenism, and of 'hristianity to both.*"—(ix.—xi.) Sovereignty of God nd responsibility of man (ix.;)—salvation by faith for ll who believe, whether Jew or Gentile (x.;)—Israel .ot finally rejected (xi.)

Exhortations (xii.; xiii.; xiv.; xv. 1—4.)—To holiess, humility, love, diligence, benevolence, forgiveness ɛii.;)—to loyalty and good citizenship (xiii.;)—to ıutual forbearance and charity (xiv.; xv. 1—4.)

Concluding Observations (xv. 3—33.)

Salutations (xvi.)

'HE LAST JOURNEY TO JERUSALEM—TROAS. Acts xx. 3—12.

The plot for Paul's assassination.—The journey to Troas viâ Philippi.—Eutychus.

LESSONS.—Value and variety of Christian friendships).—Simplicity of Christian worship.—The association

with the ordinance of the Supper.—Illustı
Christian charity, in the reason—a half-excuse
sleep of Eutychus (8, 9.)

MILETUS AND THE ELDERS OF EI
Acts xx. 13—38.

The journey from Troas to Milet
Assos, Mitylene, Chios, Samo
gyllium.—The charge.

LESSONS.—Ministerial self-sacrifice, as illus
the Apostle.—Duties of the Christian ministry

CÆSAREA. Acts xxi. 1—14.

The journey viâ Coos or Cos,]
Patara, Cyprus, Tyre, Pto
Cæsarea.—The prophecies.

JERUSALEM: APPREHENSION OF
Acts xxi. 15—36.

The rehearsal of the missionar
before the elders.—The atte
keep peace with the Juda
Recognition of Paul.—Riot a
sequent apprehension of the A

PAUL AND THE MULTITUDE. Acts xxi. 37—40; xxii. 1—29.

The recitation of the Apostle's miraculous conversion.—Renewed riot.—The apostle claims his rights as a Roman citizen.

PAUL AND THE SANHEDRIM. Acts xxii. 30; xxiii. 1—11.

Paul and the President.—The division in the Council.—Rescue.—Divine consolation.

THE CONSPIRACY AND ITS DEFEAT. Acts xxiii. 12—35.

The plot.—The use of means and trust in Providence combined.—Divine protection through human agency.

PAUL AND FELIX. TWO YEARS' IMPRISONMENT. Acts xxiv.

LESSONS.—The Christian needs to employ no flattery for his safety (*cf.* the address of Tertullus, 2, 3, with Paul's defence, 10—21.)—The message of a true preacher

to sinners—" righteousness, temperance and judgment to come."—Trembling is not conversion.

NOTE.—It may occasion surprise that Felix should have expected a bribe from such a prisoner as Paul; but when it is remembered that Paul had said,—that he came to " bring almsto [his] nation and offerings" (Acts xxiv. 17) it is not unnatural to suppose that Felix, knowing the apostle to be a public benefactor, might well infer that he had friends able to assist him; and that hence he forbade "none of his acquaintance to minister or to come unto him" (Acts xxiv. 23.)

PAUL BEFORE FESTUS. Acts xxv. 1—12.

The hypocritical proposal and malignant plot.—The renewed accusation.—The appeal to Cæsar.

PAUL AND HEROD AGRIPPA II. Acts xxv. 13—27; xxvi.

The complimentary visit.—Conversation concerning Paul.—The examination.—The interruption.—Agrippa's exclamation.

LESSONS.—Christianity the outgrowth of the Mosaic system (Acts xxvi. 7.)—The resurrection of Christ the complement of his crucifixion, the proof of the all-sufficiency

ıis atonement, and a cardinal truth in Christianity, 'he magnificent power of the gospel proved by its cts (18.)—Continuance in the faith the result of 'ine help (22.)—Holy enthusiasm the highest type of sonal Christianity (24.)—To be "almost" saved is ›e quite lost.

IE VOYAGE TO ROME: SHIPWRECK. Acts xxvii.

From Cesarea to Myra.—From Myra to "the Fair Havens."—Thence to Melita.

LESSONS.—Christian principle better than worldly udence.—Christianity a regnant power: Paul bemes practically the Commander.—The power of him ıo can say—"I believe God."—Faith and the use of ıans the remedy against despair.—The Divine rpose does not dispense with human agency (*cf.* , 31.)

ALTA (Melita). Acts xxviii. 1—10.

LESSONS.—Vanity of a merely popular verdict: with › "barbarous people" Paul was first "a murderer," ›n "a god." With our Lord—the glad "Hosanna!" s soon exchanged for the cry—"Crucify Him!"

Inspiration better than medicine (*cf.* the case of .blius.)

Love produces love (9, 10.)

PAUL AT ROME. TWO YEARS' IMPRISONMENT AGAIN. Acts xxviii. 11—31.

The journey viâ Syracuse, Rhegium, and Puteoli.—Brotherly greetings.—The gospel rejected, as before, by the Jews.—Daily preaching to all comers, in the "hired house" of "Paul the Prisoner."

The success of Paul's preaching, especially among the military (Phil i. 13—"*Prætorium.*")

The arrival of Epaphroditus from Philippi with the renewed contribution of the church for the Apostle (Phil. iv. 18.) For their former gifts, see Phil. iv. 15, 16.)

Epaphroditus unites in the work of the gospel, his zealous labours disturbing his health, news of which had reached Philippi (Phil. ii. 25—30.)

Paul (in sending back Epaphroditus) writes—

The Epistle to the Philippians.

Salutation (i. 1, 2.)

Thanksgiving and Prayer (i. 3—11.)

News of the Apostle's position at Rome (i. 12—26.)—The gospel spreading (12—18.)—He himself prepared for any personal issue (19—23.)—Yet anticipating his acquittal (24—26.)

Exhortation to Unity and Humility (i. 27—30; ii. 1—16.)—The admonition (i. 27—30; ii. 1—14, 12 — 16.) — Supported by the example of Christ (ii. 5—11.)

Explanation of Paul's Intended Movements (ii.17—30.) —The projected visit of Timothy (19—23,)—which is anticipatory of his own (24;)—the work, sickness, recovery, and return of Epaphroditus (25—30.)

Final Injunctions commenced, but interrupted (iii. 1.)

A Digression (iii. 2—21; iv. 1.)—Against Judaizing teachers (iii. 2—7;)—against the Antinomian element (iii. 18, 19;)—The Christian's watchword "Forward!" (iii. 8—17;)—and this because he is a citizen of heaven (iii. 20, 21.)—The Christian's safety—steadfastness (iv. 1.)

Closing Exhortations, Acknowledgments, and Assurances (iv. 2—23.)

Epaphras, a Colossian Christian, visits Paul at Rome, reports the existence of incipent Gnostic error in the church there, and appears to have been imprisoned with the Apostle (Philem. 23.)

Onesimus—a slave of Philemon (who was a Christian of Colosse,) having robbed his master and run away—takes refuge with Paul, who is the means of his conversion (Philem. 10—12, 18.)

The Apostle writes—

The Epistle to the Colossians.

Introduction (i. 1—13.)

Doctrinal Statement of the Person and Office of Jesus Christ (i. 13—29; ii. 1—3.)—Through Christ we have redemption (i. 14;)—Christ is pre-eminent: as the Head of the natural creation (i. 15—17;)—as the Head of the new and spiritual creation (i. 18.)—Thus he is first in all things, the fulness of the Godhead dwelling in Him (i. 19.) The work of Christ—a work of reconciliation—is described generally (i. 20;)—then specially in relation to the Colossians (i. 21—23;)—in

h latter the apostle was God's instrument
:—27 ;)—and this is the reason for his present
ety (i. 28, 29 ; ii. 1—3.)

lemical Treatment of the Doctrine.—(ii. 4—23 ;
—4.)—Warning against false philosophy (ii. 4—8.)
ıe truth stated *positively :* the fulness of the God-
dwells in Christ (ii. 9, 10 ;) —the true circumcision
iritual (ii. 11.)—The truth stated *negatively :*
ıt has annulled the law of ordinances (ii. 14 ;) and
ıphed over all adverse spiritual agency, however
rful (ii. 15.) Consequent obligation to refuse
listic prohibitions (ii. 16, 17 ;) and the worship of
lic powers (ii. 18, 19 ;)—for Christians have died
Christ to their old sin-life and earthly ordinances,
have risen with Christ to a new life (ii. 12, 13,
·23 ; iii. 1—4.)

chortation (iii. 5—25 ; iv. 1—6.)—The outcome
e Christian's death with Christ is the putting off
l sins (iii. 5—11 ;)—the putting on of Christian
es (iii. 12—17.) Special precepts addressed to
s and husbands (iii. 18, 19 ;) to children and parents
20, 21 ;) to slaves and masters (iii. 22—25 ; iv. 1 ;)
e duty of prayer and thanksgiving (iv. 2—4 ;) and
ropriety of conduct towards the unconverted
5, 6.)

rsonal References and Greetings (iv. 7—18.)

y Onesimus (who was placed under the

care of Tychicus, the bearer of the Epistle to the Colossians,) the apostle also sends a letter to his master—

The Epistle to Philemon.

The Salutation to Philemon, Apphia (perhaps his wife) Archippus (probably the pastor—*cf.* Col. iv. 17.) and the church (1—3.) The Apostle's confidence in Philemon (4—7.) His appeal for Onesimus (8—17.)—His benevolent offer (18, 19.) Concluding appeal, salutations, &c. (20—25.)

A third letter (intended perhaps for others beside "Ephesians"*) appears to have been written by the Apostle about this time, and sent also by Tychicus—

The Epistle to the Ephesians.

Salutation (i. 1, 2.)

The Work of the Blessed Trinity in Salvation (i.) — The purpose of God the Father (3—6.)—

* Some have supposed that, because the name "Ephesus" is wanting in a few ancient MSS., that this Epistle is that referred to in Col. iv. 16 as the Epistle to the Laodiceans. Others have regarded it a *Circular Letter*.

The work of God the Son: in Jesus Christ we have redemption (7, 8;)—in Him, in "the fulness of times," the great purpose of God shall be completed (9—12.)—The work of the Holy Spirit in the same (13, 14.)—The glorious manifestation thereof in the saints (15—23.)

The Past and the Present of Believers (ii.)—Their former state—"dead," yet wilfully "walking" in worldliness, and ruled by Satan (1—3.) Their present, owing to God's unmerited mercy (4, 5.) The glorious results of this mercy: believers are "in Christ" and "with Christ"—his work becoming theirs—his position theirs—(5—7;) and this all by grace (8, 9;)—the believer being God's workmanship (10.) Thus, by Christ, believers are raised not only above their old unregenerate condition, but above the old Mosaic dispensation (11—15;) so that Jew and Gentile are now one in Christ (16—19;) and the one church is thus the temple of the Lord (20—22.)

The Vocation of the Gentiles (iii.) explained at length, with the Apostle's own peculiar position as the Apostle of the Gentiles (1—12.) Christ all in all therein (13—21.)

Exhortations—To unity (iv. 1—13;)—to steadfastness (iv. 14—16;)—to renunciation of all former sins, and pursuit of holiness and thankful joy (iv. 17—32; v. 1—21.) Specific admonitions to wives and husbands (v. 22—33;)—to children and parents (vi. 1—4;)—to servants and masters (vi. 5—9.)

Conclusion.—The Christian a soldier (vi. 10—17;)—the closing word of benediction, &c. (18—24.)

Probable Liberation of Paul.

Probable journey through Macedonia to Asia Minor (Philem. 22; Phil. ii. 24.)—Possible journey to Spain (Rom. xv. 24, 28;) and to Ephesus, where Timothy is entrusted with the oversight of the church (1 Tim. i. 3;)—thence to Macedonia again (1 Tim. i. 3.) For the guidance of the young pastor the Apostle writes—

The First Epistle to Timothy.

Salutation (i. 1, 2.)

Timothy's Mission (i. 3—20.) — To correct false doctrine (3—11;)—to preach the gospel (12—20.)

The Regulation of the Church (ii.)—The ruling principle—the love of God (3—6;) — Reverent order a necessity (7—15;)—Loyalty commanded towards "the powers that be" (1, 2.)

Qualifications of Overseers and Deacons (iii.)—What a bishop or overseer must be (1—7;)—what a deacon must be (8—13;)—Dignity of the Church of Christ (14—16.)

Personal Directions to Timothy (iv.)—To uphold the

truth of the gospel (1—6;)—to refuse error (7, 8;)—to be watchful over self, so as to win respect from others (9—16.)

Special Directions as to Church Regulations.—With respect to elders (v. 1, 2; 17—19,)—widows (v. 3—16;)—notorious sinners (v. 20—22; 24, 25;)—servants (vi. 1—5.) A hint on health (v. 23;)—a warning against covetousness (vi. 6—11.)

Closing words (vi. 12—21.)

THE VISIT TO CRETE (*with Titus*—Titus i. 5,) followed, after the Apostle's departure, by—

The Epistle to Titus.

Salutation (i. 1—5.)

The Qualifications of a Christian Minister (i. 6—9;) and the relation of these qualifications to the correction of heresy (10—16.)

Practical Christian Life (ii.; iii. 1—9.)—The conduct of aged Christians (ii. 1—3;)—of younger (ii. 4—6;)—of a Christian pastor as a pattern to both (ii. 7, 8;)—of servants (ii. 9, 10, 15;)—of citizens (iii. 1—3.) The argument of the love of God manifested in our salvation, by which the admonitions are supported (ii. 11—14; iii. 4—8.) The right treatment of obstinate heresy (iii. 9—11.)

Conclusion (iii. 12—15.)

THE WINTER, PROBABLY SPENT PARTLY AT NICOPOLIS (Titus iii. 12.)

Trophimus "left at Miletus sick" 2 Tim. iv. 20. — Probable arrest of the apostle at Nicopolis.—Desertion by professed friends (2 Tim. iv. 10.)—Luke still the apostle's companion (2 Tim. iv. 11.)

PAUL AGAIN IMPRISONED AT ROME (2 Tim. ii. 9.)

Alone in the first stage of his trial (2 Tim. iv. 16.)—The apostle is visited nevertheless by friends (2 Tim. i. 16; iv. 21.)—He anticipates martyrdom after the second stage of his trial (2 Tim. iv. 6—8.) The Apostle writes—

The Second Epistle to Timothy.

Introduction (i.) — Illustrating Christian affection (1—4;)—the advantage of godly parentage (5;)—the infinite blessings of the gospel (6—11;)—The afflictions which are the lot of Christians (12, 15;)—the result of real religion in Christian steadfastness and faithfulness (13, 14, 16—18.)

Exhortations (ii.)—To Christian endurance (1—8,

·13 ;)—to faithfulness in pastoral duty (14, 15 ;)—
paration from teachers of false doctrine (16—26.)
revision of "the Last Times."—The characteristics
lse religious professors (iii. 1—8 ; iv. 3, 4 ;)—their
(iii. 9, 13.)
ripture the ground of appeal.—(iii. 14—17.)
he apostle's Present Affliction and anticipation of
re Glory.—His lot—persecution (ii. 9, 10 ; iii. 10
; iv. 14, 15 ;)—desertion (iv. 10, 16.) But his
ort—the presence of the Lord (iv. 17 ;) and the
ous anticipation of future glory (iv. 6—8, 18.)
he Final Word of Exhortation, Salutation, and
uest (iv. 1, 2, 5, 9, 11—13, 19—22.)

The Epistle to the Hebrews.

ORE.—The authorship of this Epistle has been
h disputed, although of its canonicity there can be
loubt. Rev. A. Saphir in his "Lectures on the
rews," remarks, "The only tradition of antiquity
erning this Epistle is, that it was written by the
stle Paul." Dr. Lightfoot says—"The very style
may argue the scholar of Gamaliel." The differ-
in style between this Epistle and the acknow-
ed Epistles of Paul, Clement accounts for by sup-
ng that "it was carefully translated by Luke from
original Hebrew."
Comparison between God's former Revelations by the
phets and His last Revelation in the Son.—Christ the
resentative of the Godhead (i. 1—3.)

Christ compared with the angels.—Christ above the angels (i. 4—14; ii. 5—9;) yet "made lower than the angels" by His assumption of human nature (ii. 11—16;) —in this lower nature completing his saving work (i. 10, 17, 18;)—and now representing our nature in His priestly exaltation (ii. 9, 17.) Consequent authority of the gospel (ii. 1—4.)

Christ compared with Moses.—Christ the Apostle and High Priest of the present dispensation (iii. 1;)—Moses the servant, and Christ the Son (iii. 2—6.)

Jesus our Rest.—The rest of the Sabbath (iv. 4;) and of Canaan (iv. 5, 8;) typical of the rest of believers by faith (iv. 3, 9, 10.) Consequent sin and danger of rejecting Christ argued from the example of unbelief in the wilderness (iii. 7—19; iv. 1, 2, 6, 7, 11;) and from the Word of God judging the Christian below, coupled with the encouraging assurance of the intercession of Jesus the High Priest above (iv. 12—16.)

Christ compared with the Melchisedec.—His Divine appointment (v. 1, 4—6;)—his human qualifications (v. 2, 3, 7—10;)—the comparison with Melchisedec (vii. 1—17.) The evil of the spiritual immaturity which fails to receive the doctrine of Christ's priesthood (v. 11—14;)—the danger of the apostacy that would reject it (vi.)

Christ compared with Aaron.—Christ of the royal tribe (vii. 14;)—a priest by oath (vii. 20—22, 28;)—one priest instead of many (vii. 23, 24;)—one perfect,

erful sacrifice instead of the many Levitical offer- (vii. 26, 27 ;)—consequent continuity of Christ's er to save (vii. 25 ;)—exalted, as He is, at God's t hand (viii. 1, 2.) Christ is, therefore, above Aaron . 3—6 ;) and the new covenant better than the old 18, 19; viii. 7—13.)

he New Testament Dispensation compared with the —The types of the old (ix. 1—10) have their tual counterparts in the new dispensation (11— Christ is thus the greatest Priest (11 ;)—re- enting "the greater and more perfect tabernacle" ;)—presenting his own blood (12 ;)—thus effecting ıal redemption (12—14.) The New Testament ensation, therefore, is superior to the Old (15—23;) ıd the priesthood, sacrifice, and intercession of st are final (24—28.)

he Sacrifice of Christ under the New Dispensation ıared with the many Sacrifices of the Old (x.)—The was shadow, the gospel is substance (1 ;)—the fices of the law were many, the meritorious sacri- of the gospel is one (1—10 ;)—the Levitical priests l "daily, offering oftentimes the same sacrifices:" st having offered the one all-sufficient sacrifice, has lown on God's right hand (11, 14.)—The results of st's sacrifice are—remission of sins (12,) and the per- justification of believers (14.) The new covenant, efore, is superior to the old, because sin is thus re- ed thereby, believers are sanctified (14,) and

[illegible] is ensured on the basis of forgiveness and regeneration (15—18.)

Encouragement to Stedfastness, and Warning against Apostacy (x. 19—39.)—The priesthood of Christ the Christian's trust (19—22;) to "hold fast" the only way of safety (23;)—Christian association and communion our helps (24, 25;)—continuance in the wilful rejection of the Son of God the mark of an apostate, involving a doom worse than that of a despiser under the former dispensation (26—31.) Encouragements against "drawing back" (32—39.)

Faith.—(xi.)—Definition (1—3, 6.)—Examples of the antediluvians (4—7;)—of Abraham and the patriarchs (8—22;)—of Moses and Israel (23—31;)—of the Judges and David (32—34;)—of the confessors and martyrs (35—38.) *The activities of faith:* it receives God's revelation (3, 31;)—it grasps the unseen (1;)—it makes a full surrender to God (17—19;)—it takes refuge under the protecting blood (28;) it is the means of salvation (7;)—it refuses the world (24—26;)—and raises its possessor above the world (38;)—it delivers from the fear of man (23, 27;)—it makes the apparently impossible possible (29, 30;)—it moulds the spiritual character (2;)—it strengthens against physical weakness (11, 12;)—it wins testimony from God Himself (4;)—it conquers every enemy on earth (33, 34;)—it fortifies against every suffering (36—38;)—it unites all believers in one brotherhood (39, 40;)—it foresees the blessing reserved for future ages (20—22;)—it guides throughout the earthly pilgrimage (8—10, 14—

-it triumphs over death (13, 35 ;)—it translates to
(5.)

*hortation to Steadfastness, based upon the Examples
th, and upon the superiority of the New Covenant to
d* (xii.)—The Christian life a race (1 ;)—Jesus,
righteous Judge," is at the end of the course, dis-
ıg the crown for the victor (2 ;)—every weight
refore to be laid aside, and we are to run as in
ıce of the witnesses who are examples of our
1 ;)—but, above all, the great example—Christ
o be "considered" (3.) The sonship of believers,
its necessary chastisement, is another argument
adfastness (4—11 ;)—and, in order to their per-
nce, the weak are to be supported (12 ;)—and the
conduct of believers is to be carefully regulated
watchfulness (13—17.) Christians are further
raged by—the superiority of "Mount Sion" to
t Sinai—of the heavenly to the earthly Jerusalem
Jesus to Moses—of the "general assembly and
h of the Firstborn" to the congregation of Israel
he "kingdom" of grace and glory to the earthly
n (18—29.)

toral Admonitions (xiii.) The Christian faith is
represented by love (1 ;)—hospitality and gener-
2, 16 ;)—sympathy (3 ;)—purity (4 ;)—content-
5 ;)—trust (6 ;)—subordination (7, 8, 17 ;)—stead-
yalty to Jesus (9—14 ;) — thankfulness (15 ;)—
r (18, 19.) *Conclusion* (20—25.)

The Apostle Matthew.

The notices of the Apostle are but scanty. If the same as Levi, he was the son of Alphæus (Mark ii. 14,) and therefore probably the brother of James the Less. He was a native of Galilee, and engaged as tax-collector under the Romans. He is introduced to us on the occasion of his call by Jesus (Matt. ix. 9; Mark ii. 14; Luke v. 27, 28;) and the subsequent feast in his house (Matt. ix. 10—13; Mark ii. 15—17; Luke v. 29—32.) His name is repeated in connection with the list of the apostles (Matt x. 3; Mark iii. 18; Luke vi. 15;) and he appears to have been engaged in work and worship with the other disciples at Pentecost and afterwards. (Acts i. 13.)

The Gospel by Matthew is supposed to have been written five years after our Lord's ascension. It was once believed that the original was written in Hebrew; but the evidence is rather in favour of the view that it was written in Greek, although evidently intended for Jewish readers—probably the Jews of Palestine especially. It presents Jesus as the Son of God, and is "a triumphant defence of the Messiahship of Jesus." Its contents are included in this work, with those of the other Gospels, under the heading—"*The Life and Death of our Lord Jesus Christ.*"

ge Apostle James (*the Less, son of Alphæus.*)

This apostle is believed to have been the son of ›ophas (or Alphæus) and Mary. He was called in erence to his years, or perhaps his stature, "the ss" (Mark xv. 40.) He was related to our Lord, l hence he is probably alluded to in the description he Lord's brother" (Gal. i. 19.) His mother appears have been sister to Mary the mother of Jesus (Jno. :. 25,) who is mentioned in connection with the ıcifixion and resurrection in Matt. xxvii. 56; Mark . 40; xvi. 1; Luke xxiv. 10. Hence, on this hypo-›sis, the actual relationship between our Lord and nes was that of first cousin. James was numbered th the twelve apostles (Matt. x. 3; Mark iii. 18; ke vi. 15.) After the resurrection, our Lord ap-ıred specially to James, 1 Cor. xv. 7; James awaited › descent of the Holy Spirit with the other disciples cts i. 13,) and afterwards held a prominent place ong the apostles and disciples. When Peter was ıivered from prison, he directed that the news should carried to James (Acts xii. 17;) at the Apostolic uncil respecting the terms of the admission of Gentiles the church, James' word was final (Acts xv. 13—21.) e apostle Paul, shortly after his conversion, was intro-ced to James by Barnabas (Acts ix. 27; Gal. i. 19;)— nes, with others, afterwards approved of the special ssion of Paul to the Gentiles (Gal. ii. 9;) though

James himself was held in high repute by those who could not as yet cast off their Jewish ideas (Gal. ii. 12.) He also appears as the most prominent figure in the church at Jerusalem on the occasion of the apostle Paul's last visit. (Acts xxi. 18.)

The identity between James the son of Alphæus and James the "brother" of our Lord, has been disputed. The arguments for and against cannot be reproduced here, but a full discussion of the point may be found in the *Prolegomena of Dean Alford's New Testament.*

The General Epistle of James

was addressed to "the twelve tribes of the dispersion." Its date is doubtful: A. D. 45 has been suggested—A.D. 61 or 62 has been thought probable. In this Epistle we see Christianity from a Jewish standpoint. It is introductory to, rather than a compendium of, Christian teaching, sustaining the same relation to the Epistles of Paul, as the Sermon on the Mount bears to the teaching of the Cross. Luther disparaged it because it appeared to contradict the teaching of Paul on the subject of justification by faith, the truth being, however, that the same theme is regarded from a different point of view. Its contents may be thus summarised:—

Trial.—Trial is proof, and therefore cause for joy (1—4;—steadfastness and heavenly wisdom are needed in order to endurance: both are to be realized by prayer (5—8.) Trial levels earthly distinctions (9—

endurance has its reward (12.) Temptation to trial, but all trial is not temptation: hence the ction must be preserved (13—16.) The true on which will endure both trial and temptation is the Father (17, 26, 27;)—the child-spirit in us r strength in trial (18—21;)—the word is our and help, in order to which, steadfast continuance in is all-essential (22—25;)—and this will be d by the life.

ith and Works (ii.)—Respect of persons is con- ed (1—9;)—one offence against God's law proves istence of a sinful nature, and hence the breach command is virtually a breach of every command 11;)—the Christian, however, is under the "law erty" (12, 13;)—hence faith must be demon- d by works (18;)—and as faith justifies before so works must justify before men (14—17; 19)

s of the Tongue (iii.)—The danger of many mas- teachers, 1;)—the power of the tongue (3—5;)— ief of an unbridled tongue (5—12;)—the govern- of the tongue the test of self-restraint (2;)—godli- and strife contrasted (13—18.)

hortation: to purity and peace (iv. 1—7;)—to tance and prayer (8—10;)—to a charitable esti- of others (11, 12;)—to dependence on Providence remembrance of the uncertainty and brevity of 3—17;)—justice and care for the poor (v. 1—6, 9;)

—to patient endurance (7, 8, 10, 11;)—to simplicity and reverence in speech (12;)—to prayer, praise, and acknowledgment of faults (13—18.) The blessedness of being instrumental to the conversion of a wanderer (19, 20.)

The Apostle Jude (*otherwise called Lebbæus-Thaddæus.*)

This apostle is named among the twelve (Matt. x. 3; Mark iii. 18; Luke vi. 16.) Matthew calls him Lebbæus-Thaddæus (the names are synonymes;) Luke describes him as "Judas the brother of James." The solitary circumstance relating to him in the Gospels is, his question to our Lord in the upper chamber (Jno. xiv. 22.) He is afterwards named among the disciples who awaited Pentecost (Acts i. 13.) As in the case of James, the view has been taken by some that Jude was our Lord's (maternal) brother, and they identify him with the Judas of Matt. xiii. 55, a younger son of Joseph and Mary. The date of his Epistle is perhaps about A.D. 65.

The General Epistle of Jude.

After the salutation (1, 2,) is an exhortation to steadfastness in the faith (3;)—believers are then warned against Antinomian professors of religion (4.) As all Israel were not of the true Israel (5,) so all professors of religion do not necessarily belong to the true church of Christ; but some are rather to be

npared to the angels that fell (6,)—to the wicked domites (7,)—the apostate Cain, and the covetous laam (11.) Yet the existence of such in the church ıs foretold in prophecy, and their end foreseen (14, , 17, 18.) They are described in striking and lemn terms (8—10, 12, 13, 16, 19.) The remedy ainst the contagion of their sin is—steadfastness in e faith, prayer (20,) love to God, and anticipation of ture glory (21.) Patience and godly effort are nevereless to be exercised on behalf of some who are parently identified with the hypocritical professors scribed (22, 23.) The closing ascription of praise 4, 25.)

he Apostle John.

The Apostle was the son of Zebedee and Salome, rn probably at Bethsaida, and the companion of Peter, ıdrew and Philip, who were of the same place. He pears to have been a disciple of John the Baptist, and rhaps his cousin. He was called by our Lord ıile engaged in his avocation as a fisherman (Matt. 21; Mark i. 19, 20.) His name occurs in the ostolic list (Matt. x. 2; Mark iii. 17; Luke vi. .) Probably from the vehemence of his disposition, is called a "Son of thunder" (Mark iii. 17.) He .s associated with Peter and James, as a companion of r Lord, in the instances when the other disciples were t chosen to be with him; namely, in the Transfigura- n (Matt. xvii. 1; Mark ix. 2; Luke ix. 28;)—at

unrecognized disciple who was casting out de
name of Jesus (Mark ix. 38; Luke ix. 49;
apparent vindictiveness with which he wo
called fire from heaven on the offending S
(Luke ix. 54;)—and in the desire for p
which he showed in connection with his m
brother (Matt. xx. 20—24; Mark x. 35—41
was one of the two disciples sent to prepare
last passover (Luke xxii. 8;) and he enj
exclusive privilege of "leaning on Jesus'
during the feast (Jno. xiii. 23; xxi. 20.)
his Lord, he followed him to the palace of
Priest (Jno. xviii. 15, 16;)—he lingered be
during his dying agonies, and received from H
charge concerning Mary the mother of our L
xix. 27.) After the resurrection, John was
at the sepulchre (Jno. xx. 3—8;) and it was
detected His Master's presence at the Sea o
afterwards (Jno. xxi. 7.) We observe his nan

—to visit the Samaritans, after news of Philip's success ad reached the church in Jerusalem (Acts viii. 14.) ohn, after preaching, as it is believed, in Asia Minor, ras eventually banished to the isle of Patmos, in the Egean Sea (Rev. i. 9,) probably towards the end of he reign of Domitian; where he witnessed the wonderul scenes of the Apocalypse. It is believed that he eturned from banishment, preached at Ephesus, and ied at the age of ninety.

It is taken for granted that John the Apostle and ohn the Presbyter are the same person. This has een disputed, though apparently upon no sufficient rounds. Of the writings of John, the Revelation has een supposed by some to be the earliest; others fix its late at about A.D. 95 or 96. His gospel is in some ense supplemental to the others—preserving the account f events unrecorded in the others, and reporting specially the discourses and conversations of our Lord: ts contents have been interwoven with those of the others n this work under the heading—"*The Life and Death of ur Lord Jesus Christ.*" Its date has been fixed by ome between A.D. 70 and 85. Probably the Three pistles were written in the Apostle's old age, though n earlier date has been supposed for the first.

The First Epistle General of John

s evidently corrective of the error which, in its eveloped form, was afterwards called *Gnosticism*, and

of the *Antinomianism* which was in too many cases its result. The apostle hence maintains the reality of the Incarnation—the necessity for faith, and its expression in loving obedience.

Christ.—Jesus is the Word of God (*cf.* Jno. i. 1—5) and thus the Mediator (i. 1;)—the joy of fellowship with God is thus realised through Jesus Christ (i. 3, 4.) He is "the Life," as the remedy for our death in sin (2;)—his precious blood is the means of our cleansing from the defilement of sin (i. 7; ii. 2;)—and so, through the sanctifying influence of his atonement, we are enabled to "walk in the light" (i. 5 7.) And although the "light" must reveal our sin, yet sincere confession is always followed by forgiveness, through Jesus Christ (i. 8—10; ii. 1, 2.) Thus forgiven, we then, by filial obedience to God, realise fellowship with God (ii. 3—8;)—the test of our love to God being, love to the children of God (ii. 9—11.)

Christian Progress.—Its features correspondent to our natural growth (ii. 12—14;)—exhortation to Christians in each stage (ii. 15—17.)

Christ and Antichrist.—Characteristics of Antichrist.—divisions (ii. 18;—denial (ii. 22, 23;)—worldliness (iv. 5.) The test of faith in Christ—continuance with Christ (ii. 19;)—obedience to Christ (ii.29;)—love to the brethren (iv. 7.) The true Christian's preserving power

—the new birth (iv. 4, 6;—the Divine Unction (ii. 20, 21, 24—28.) *Characteristic of Christian Teaching in opposition to Antichrist*—confession of Christ (iv. 1—3.)

Love.—Its source in the love of God in Christ (iv. 14—16;)—God's love exemplified in our adoption (iii. 1;) and in our future glory (iii. 2.) Love produces love: first, to God; its manifestation being sanctification (iii. 3) and obedience (iii. 4—10;)—secondly, to the children of God (iii. 11—15; iv. 20, 21;)—this being marked by practical benevolence (iii. 16—18.) Love is thus the great test of character (iv. 8—13;) and begets confidence before God (iii. 19—24; iv. 17—19.)

Faith.—The testimony of the gospel to Christ (v. 6—9, 11, 12;)—the testimony of the gospel endorsed by the testimony of faith (13;)—this testimony the inward witness of the Holy Spirit (10.) This divinely-wrought faith the evidence of the new birth (1;)—its genuineness being proved by love to God and to the children of God (1, 2;) and by observance of the will of God (3.) Thus, by faith and love, the believer overcomes the world (4, 5;)—gains confidence before God (14, 15;)—shows sympathy to the erring (16, 17;)—perseveres to the end (18;)—and realises, by the actual knowledge which is the result of true faith, the antidote to false "gnosticism." (19—21.)

The Second Epistle of John

Was addressed, says Dr. Culross, "to a Christian —at least advanced to middle life—her name per Cyria—who was widely loved. . . She was no sist mercy or nun, but a Christian wife and mother, children who had grown up at her knee, and v she had taught to love 'the Name.'"

It refers—like the First Epistle—to the teachers who denied the proper incarnation of Christ (7, 9—11;)—bears testimony to the of the gospel against their doctrine (3, 5;)—insis the necessity for love as the proof of faith (5;) a obedience as the fruit of love (6.) The apostle expresses the personal interest of himself and oth the Christian matron (1, 2;) and his spiritual a ment to her family (4;)—warns her seriously (8; so concludes (12, 13.)

The Third Epistle of John,

Dr. Culross continues, is "addressed to a Chr gentleman of the name of Caius or Gaius. . . . Christian lady is forewarned against giving cou ance to false teachers; Gaius is commended for sh hospitality to the true. The story lying behin letter is a very simple one. Certain Christian gelists had gone forth on a missionary tour, 't nothing of the Gentiles.' One of the band—pro a leading member of it—was Demetrius. . . . friends did not wander from place to place unk

ere properly accredited. . . . Diotrephes, er, refused to receive them . . . [and] ex- unicated those who did. . . . It would seem aius had come into trouble with him in conse- of befriending some of these evangelists."
is appears to have been one of the Apostles' al "children" (4;) — the apostle's personal it in him is deep (1—3;)—his hospitality is com- d (5—8;) and the tyranny of Diotrephes con- d (9, 10.) Demetrius is commended to con- (12;) and the epistle closed with exhortation lutation (11, 13, 14.)

The Revelation.

E.—No specific theory for the interpretation of ocalypse is here suggested. All that is attempted outline of the contents of this marvellous Book.

oduction. (i. 1—3.) *Salutation and Praise.* 8.)

Vision of the Lord on the Lord's-day (i. 9—20.) ment overruled by the Lord's presence (9, 10;) Lord's day the special time for receiving spiri- evelation (10—12;)—Christ as the High Priest Church (13—15;)—the many congregations of ians compared with the one congregation of Israel: a light-bearer (20.) Christian ministers as s sustained by Christ the "Sun of Righteous- (16;)—Omnipotence, yet tenderness, of the Lord

(17, 18;)—the apostle's commission to write the Apocalypse (11, 19.)

The Seven Epistles (representative of different phases of Christian experience, and perhaps of successive stages of the history of the church.)—*Spiritual declension:* "Thou hast left thy first love" (ii. 1—7.) *Suffering and salvation:* "Be thou faithful unto death, and I will give thee a crown of life" (ii. 8—11.) *Confession of Christ:* "Thou hast not denied my faith" (ii. 12—17.) *Holding fast:* "Hold fast till I come" (ii. 18—29.) "*A name to live and dead*" (iii. 1—6.) *The "Open Door"* (7—13.) *Lukewarmness:* "Thou art neither cold nor hot" (iii. 14—22.)

The Vision introductory to the great Revelation. (iv. v.)—Heaven opened (iv. 1;)—the imagery correspondent to the tabernacle and prophetic vision of Ezekiel. The mercy seat (2;)—the Personal Shechinah thereon—the covenant bow around (3;)—the twice twelve representatives of the two dispensations (4;)—the seven lamps (5;)—the heavenly laver (6;)—Ezekiel's vision of the living ones repeated (7—11;) *cf.* the cherubim-work of the tabernacle, Exod. xxxvi. 8.

The mysterious roll of Divine Providence v. 1—4; —this assumed by our Lord Jesus Christ, 5—7;—the service of praise thereon (8—14.)

The Seven Seals (vi.—*The First Seal:* the first rider,

nification of gospel conquest (1, 2; *cf.* 3—5.) *The Second Seal:* the second rider cal of war (3, 4.) *The Third Seal:* the third sentative of famine (5, 6.) *The Fourth Seal:* rider—Death (7, 8.) *The Fifth Seal:* the rayer (9—11.) *The Sixth Seal:* "the great wrath (12—17.)

ling of the church of God before the last —The destroying angels arrested (1—3;)— ch of the Old Testament dispensation (4—8;) under the New Testament (9, 10, 13, 14;) ce of praise and the heavenly glory, (11, 12,

nth Seal and the solemn silence (viii. 1, 2.) ning of the seals in order probably relates vidence of God (in Christ) in relation to his il the end of all things. Hence the last es all that is involved in the seven trumpets ere delivered to the angels.

of the Altar-Angel before the trumpets sound)—By the mediation of Christ the prayers ith His own merits are presented to God der the mediation of Christ judgments fall (5; *cf.* Psa. ii. 5—9.)

n Woe-Trumpets.—Egypt furnishes a type d, and many of the judgments under the d their analogies in the plagues of Egypt. *rumpet* and the hail (viii. 6, 7; *cf.* Exod. ix.

22—25.) *The Second Trumpet* and the water made blood (8, 9; *cf.* Exod. vii. 19—21.) *The Third Trumpet* and the bitter waters (10, 11; *cf.* Exod. xv. 23.) *The Fourth Trumpet* and the darkness (12; *cf.* Exod. x. 21—23.) *The Fifth Trumpet* and the locusts (13; ix. 1—11; *cf.* Exod. x. 12—15.) *The Sixth Trumpet* and the Euphratean war (12—21; Exod. xiv. 5—9.)

The interlude before the last trumpet.—The angel with the book of prophecy (x;)—the witnesses for God—their martyrdom—the temporary triumph of Antichrist—the final victory of the truth (xi. 1—14.)

The Seventh Trumpet and the Establishment of the Kingdom of Christ. xi. 15—19. (*Cf.* Matt. xxv. 31—46; 2 Tim. iv. 1.)

The Vision of Christ and the Church (*the Church under the figure of a Woman*: *cf.* Sol. Song. vi. 10.) *Christ as "the Young Child,"* as in Matt. ii. (xii.)—The church clothed in the brightness of the sun, with the lesser light of the former dispensation beneath her feet, crowned with the stars of the apostolate (1; *cf.* Rev. i. 20.) The dragon—Satan—(3, 9; *cf.* xx. 2,) who involves other angels in his ruin (4, 7—9,) the adversary of the church.—Christ exalted above the dragon's power (2, 5;) but the church still harassed by his malicious persecution (6, 13—17.)—Yet the church's final victory certain (10—12.)

The Vision of Antichrist as a Wild Beast (xiii.)—The comparison suggested by his persecuting power (1, 2;) —Antichrist invested with the very power of Satan (2;)—wounded by the truth, yet living (3;)—deceiving and holding in bondage the world (4—6, 8;)—persecuting the saints (7.) Another beast—still representative of the old dragon—assuming the gentleness of a lamb. Christ is "the Lamb of God:" Satan is Christ's imitator (11.)—The power of Satan in the second form of Antichrist (12—18, *cf.* 2.) Antichrist's doom (9, 10.) *Cf. The Visions of Daniel.* Dan. vii.; viii.

The Vision of Christ as "the Lamb of God," and His Victory over Antichrist in the time of the End (xiv.) —Christ, the Lamb, on Mount Zion, with a company of worshippers (1;)—The song of the church of the Old Testament dispensation (2—5.)—The gospel dispensasation (6, 7.)—Issuing in the fall of Antichrist, here represented as Babylon and the beast, in contrast to Mount Zion and the Lamb (8—11;)—the blessedness of the martyrs and other saints (12, 13;)—"the harvest [of] the end the world:" the reaping for heaven (14—16;) the vintage for hell (17—20.)

The Seven Vials.—The introductory worship (xv.) The punishment of Antichrist, the persecutor of the saints, under the vials, may perhaps receive some explanation from the example of the punishment of Egypt the persecutor of Israel (as in the former instance of the

Trumpets. *The First Vial* and the "grievous sore" (xvi., 1, 2; *cf.* Exod. ix. 10, 11.) *The Second and Third Vials*, and the water turned into blood (3—7; *cf.* Exod. vii. 19—21.) *The Fourth Vial* and the scorching heat (8, 9.) *The Fifth Vial* and the darkness (10, 11; *cf.* Exod. x. 21—23.) *The Sixth Vial* and the frogs (12—14; *cf.* Exod viii. 5, 6.) *The Seventh Vial* (17;) the gathering of Antichrist against Christ (16;)—the coming of Christ (15;) and the fall of Antichrist under the judgments of God (15, 18—21.)

The Vision of the true and False Church,—the True Church as the Chaste Wife, the False Church as the Unchaste Woman (xvii.; xviii.; xix.)

THE FALSE CHURCH OF ANTICHRIST (xvii.)—Her wide extension (1, 2;)—her power and blasphemy (3;)—her riches (4;)—the description of her (5;)—her persecutions (6.) The explanation of her rise, her usurped dominion, and her end (7—18.)

The vision of the fall of Antichrist continued under the figure of the destruction of Babylon—as in contrast with the New Jerusalem of chap. xxi.—(xviii.)

The song of praise on the fall of Antichrist (xix. 1—5.)

THE TRUE CHURCH OF CHRIST (xix. 6—10.)—Represented as the Lamb's wife (7, 8.) Her final union with Christ and exaltation to heaven, represented by the figure of a marriage feast (7—9. *Cf.* Matt. xxii. 1—14.)

:he final conflict of Christ with Antichrist, and the
.e (xix. 11—21.)

'he Millennial Rest (xx. 1—6.)

'he Last Apostacy and Judgment (xx. 7—15.)

'he New Heaven and New Earth (xxi.; xxii.)—With
ɔ more sea" of separation, or storm, or change, or
:ery graves (xxi. 1.) The New Jerusalem, its capital,
l's dwelling-place (2, 3;)—from which sin, with all
bitter effects, will be for ever excluded (4, 5;)—the
:or in the Christian conflict here, the son of God and
: of glory there (7;) all beside being necessarily
luded (8.) The vision of the glory of the new
usalem (9—27.) The church—the bride—the city
re one (9, 10;) the glorified church (11) will be
riously defended (12—21;)—the city will be all
:ple, because God is there (22;)—where God is,
here shall be no night" (23—25;)—eternal spiritual
ıes will be there (24, 26;) while defilement cannot
er (27.) The river of God's grace will water the city
:i. 6; xxii. 1;)—Christ the Tree of Life will be ever
sent; and in Him is both spiritual food and medi-
ɜ (2;)—the curse will be for ever past (3;)—the
eemed of all nations will rejoice in the everlasting
ıt and eternal dignity conferred by Jesus Christ
5,) who is heaven's "all and in all"—its "Alpha
l Omega" (13.) Sinless service will be their
rnal employ (3;)—their standing in righteousness

and holiness will be eternally fixed (11;)—and the vision of their Saviour will be their endless joy (4.)

Concluding words—warning—invitation (6—21.)

And in the presence of all the grace which the Bible reveals, and in anticipation of all the glory which it unfolds—all centring in our Lord Jesus Christ—let the last word of the Compiler of these Bible Readings be the echo of God's own invitation (Rev. xxii. 17)—

"COME."

"WHOSOEVER WILL, *let him take the water of life freely.*"

SCRIPTURE INDEX.

*** This Index is added *only to show the place of each passage of Scripture in the Harmony:* hence there are many references in this work which do not appear in the Index. The references are inserted here *as corrected by the Errata.*